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1959

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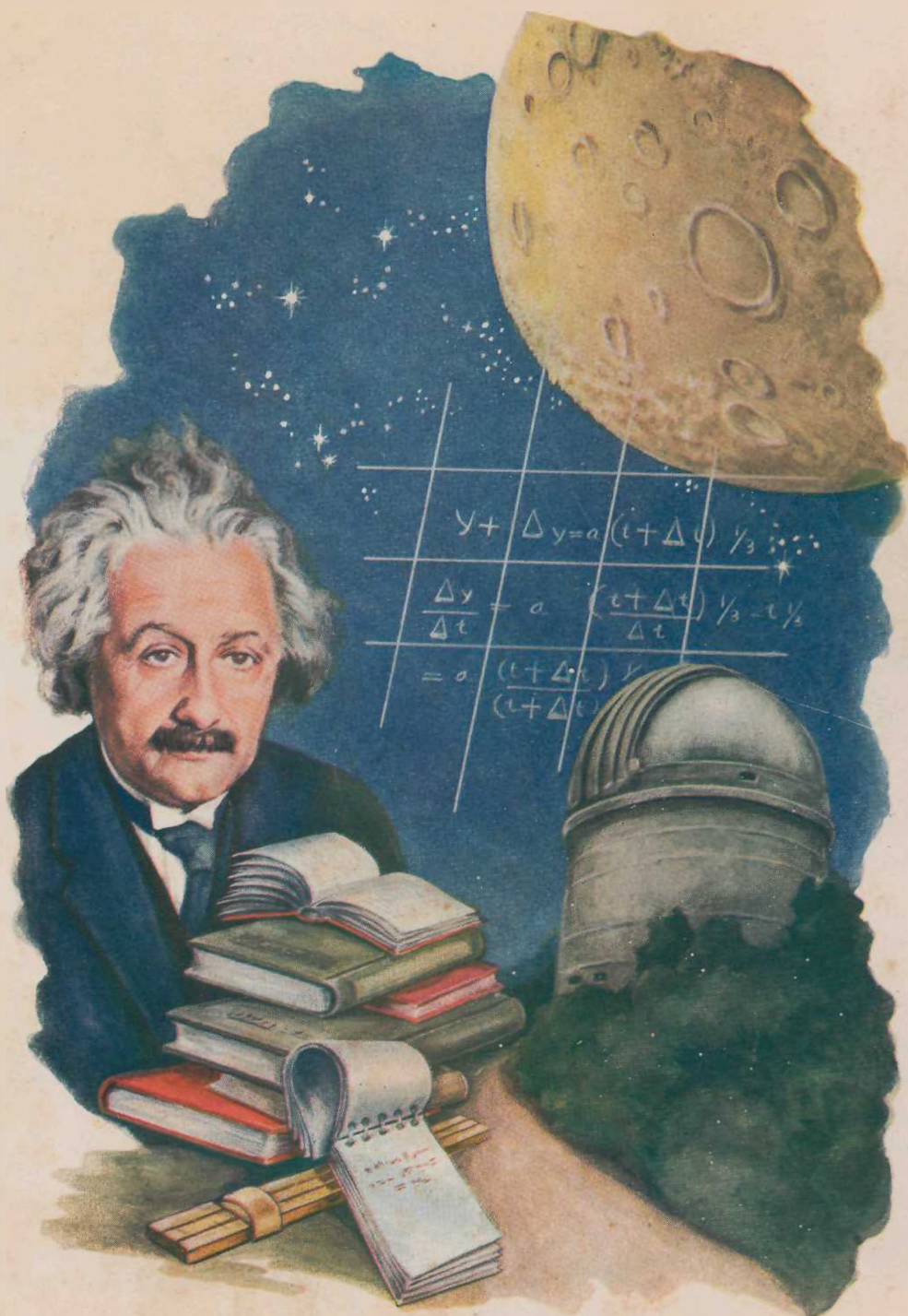
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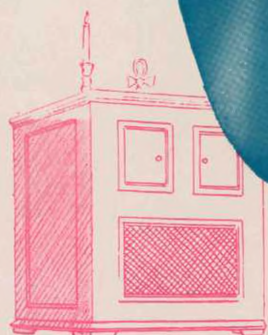
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ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

Vol. XXXVII

MAY, 1959

No. 5

Tomb of an Emperor (Frontispiece)	161
Thought of the Month: What is Spirituality?.....	164
Beyond the Appearance.....	167
The Creative Power of Mind.....	170
From Ancient Manuscripts.....	172
Hours I Have Waited	176
The Cosmic Keeps Time	178
Cathedral Contacts: Words as Expression	179
About Being a Leader.....	181
Spiders as Silk Weavers	184
Early Rosicrucian Manifestoes.....	185
Temple Echoes	189
Who Was Gustav Meyrink?.....	192
Mind Constitutes Home.....	195
World-Wide Directory	196

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The Purpose of the Rosicrucian Order

The Rosicrucian Order, existing in all civilized lands, is a nonsectarian fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive Cosmic forces for the attainment of health, happiness, and peace. The Order is internationally known as "AMORC" (an abbreviation), and the A.M.O.R.C. in America and all other lands constitutes the only form of Rosicrucian activities united in one body. The A.M.O.R.C. does not sell its teachings. It gives them freely to affiliated members together with many other benefits. For complete information about the benefits and advantages of Rosicrucian association, write a letter to the address below, and ask for the free book, *The Mastery of Life*. Address Scribe S. P. C., Rosicrucian Order, AMORC, San Jose, California, U. S. A. (Cable Address: "AMORCO")

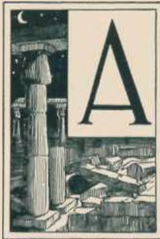
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THE THOUGHT OF THE MONTH

WHAT IS SPIRITUALITY?

By THE IMPERATOR



ARE the unreligious also unspiritual? Further, are those persons who are not church attendants necessarily indisposed toward religion? Spirituality, in the broadest conception of the word, consists of an exalted state of mind and behavior attributed to divine or godly impulse. The spiritual person is one, then, who is thought to be activated by what he conceives to be a superior, supernatural power. This inner guide in thought and action is believed to transcend all human intellection and purpose. The spiritual person consciously seeks to subordinate his mundane and objective affairs to his subjective inclinations of right conduct or *conscience*. These inclinations or dictates he attributes to the spiritual element of his being, the link between his mortal self and what he considers the supernatural.

It is apparent that there are two aspects of spirituality insofar as its influence upon the individual is concerned. First, there is the concept that one is imbued with an essence or substance having a divine quality. This, as a spirit or soul, has a higher order of judgment or direction. Its quality is perfection; and obedience to it, it is assumed, can only result in beatitude, an extreme and lofty happiness.

The expression of this spiritual substance is experienced as the dictates of an inner self, a moral state. It admonishes through self-consciousness, when one's acts or thoughts are in conflict with it. The word *conscience*, of course, describes very effectively the function of what is thought to be the spiritual

self. Consequently, one whose life is in conformity with his exalted self would be living spiritually in one aspect of the word.

However, spirituality is not entirely subjective. The dictates or impulses of conscience must be phrased in objective terms, in language comprehensible to the individual. Further, they must, as acts of commission or omission, be related to the world of things and events. In other words, the spiritual dictation must be objectively formulated into conduct and thought which will represent it. One is not spiritual who does not manifest objectively a spiritual life or that which is thought to be such.

The second aspect of spirituality, consequently, consists of a moral code. Such a code prescribes special beliefs translated into a particular conduct which is to be observed. The code originates from a sacred tradition as the decalogue, the Mosaic law, or the sacred works such as the Bible or the Koran. Impulsations toward righteousness need expression in such a code. Otherwise, they are ineffectual. However, if each individual were to establish his own moral structure, that is, objectify what he considers the spiritual life, there obviously would be no uniformity of moral conduct for society. As Hegel, the German philosopher, declared, to be moral is to live in accordance with the moral traditions of one's country.

One, however, who subscribes to a moral code or spirituality in an objective form, such as rules and regulations, may not be truly spiritual. There may be no correspondence between his objective conformity and his subjective inclinations. One may, for example, participate in a spiritual system, a re-

ligious method, for reasons which are not subjectively motivated, which are not the consequence of conscience or the moral self. Public conscience and private conscience may not coincide. By compulsion of law and fear of condemnation, one may subscribe to public conscience (that is, the accepted moral manner approved by society) and yet he, personally, may be spiritually defective. The individual's inner impulsation toward a transcendent moral ideal may be lacking. Given freedom of will, without fear of punishment, the behavior of the individual might become quite contrary to the general moral standards.

Religion is a system of belief and behavior by which the individual aspires to live a life which he conceives places him en rapport with his notion of supernatural force or Divine Being. He may desire this connection to preserve certain life values, as longevity and success, or to be assured of immortality. True religious spirit and spirituality are synonymous. The religious person has a particular kind of feeling, sensations which are distinctly different from those related to the peripheral senses and appetites. These sensations seem to be engendered wholly from within his own being. They may be characterized as humility in the presence of great displays of natural phenomena, as an exceptional extension of one's personal feeling to include the welfare of others, or compassion; also, there is an admixture of awe and reverence for what one conceives as the supreme power directing or controlling the events of his life. These elements are likewise those of the spiritually motivated person.

Religion, as a system of beliefs, rites, and practices, is the outer vehicle by which the individual endeavors to satisfy the basic impulses of which spirituality consists. It is like the desire to dance because the bodily movement and rhythm are an outlet for the inner harmony and rhythm of which one is conscious. It is the actualizing of an impulse that finds no satisfaction until its energy has a channel for release. A pseudo-religion, consequently, is one in which there is objective participation only. It consists of nothing more than participation in rituals and ceremonies such as invoke no subjective or emotional response.

In the intellectualizing of religion, dogma and doctrine are at best secondary aspects. By themselves they cannot create the religious spirit when it is dormant. The primary motivation of religion must be subjective, not objective. The doctrines and dogma are but images in which the individual comes to embody his feelings and emotions. The image, religious pronouncements or creed, must have a close relationship to his feelings or there is no devotion to it. It is foreign to the self.

Religious Individualists

An unreligious person is, consequently, one in whom the religious spirit is either repressed or suppressed. Such a person is abnormal. However, one may be religious and yet not be recognized as such by others. In fact, his conduct in some regards may be construed as quite unreligious. He may not, for example, pay homage to any church, sect or creed of the society of which he is a part. He may not recognize the traditions of religion. Such an individual, however, motivated by the spiritual impulse of desiring to bind himself to a transcendent power, may analyze the moral values of his society. He may then come to realize that certain behavior is necessary for the preservation of the sense of well-being which he desires, not just of the physical self but also to provide the inner peace and harmony for which he strives. Consequently, his behavior will actually conform in his human relations to what are the proven moral values. He will then exhibit all the virtues of the formal religionist without the latter's affiliation or methods of worship.

Such persons are as religious in principle as the established churchgoers or adherents to traditional creeds. Psychologically, it means that objectively in intellectual form as doctrine or in expression as rite and ceremony, they have not found in the established religions what is in harmony with their religious spirit. They are obliged, therefore, to be *religious individualists* until they find consolation in ideas similar to their own. There are millions of these religious individualists. If, as said, each one were to confine himself to his own religious feelings and sentiments,



there would be no unified moral influence in society. But these religious individualists commonly have as profound a moral sense as those who subscribe to formalized religion. They, therefore, find it necessary to also preserve those values which constitute basic goodness and which satisfy the psychological elements of the religious spirit.

Unfortunately, many religious individualists actually think of themselves as being *unreligious*. They have no sympathetic response to the general practices of almost all formal religions. The externalities of the established religions fail to express their feelings and to idealize them. Consequently, they become accustomed to associating religion exclusively with methodology, that is, its practices. For this reason they consider themselves outside the circle of religion. Their lives, however, may be as morally circumspect and

spiritually motivated in feeling as those of any faithful church attendant.

Formalized religion, theology, will be compelled to make a tremendous transition in its dogma and practices within the next three decades if it is to survive. It will have to revolutionize many of its traditional concepts of the divine and its relation to the cosmos and man. Science will substitute new and different facts for much that was formerly accepted on faith alone. New construction will need to be put upon the religious spirit within man. During this period more persons will become not unreligious but religious individualists. Eventually new avenues and expressions of the conscience will manifest. They will have become the advanced religion, consistent with objective and subjective experience. These advanced religions will appeal to the enlightened religious individualists who will then enter their formalized ranks.



A TRIP TO ROSICRUCIAN PARK

For many members throughout the world, a vista of Rosicrucian Park must remain a dream. To their friends, they can merely talk about the beautiful buildings, the large museum, library, planetarium, and the temple, all of which are sources of pride in the institution behind the organization.

However, the members who *do* visit the Park, take no finer picture home—no more appreciative evidence of the buildings and grounds—than a set of postcards with views of Rosicrucian Park. These view cards may be yours by mail. They are very handsome and you may use them for your friends.

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THE ROSICRUCIAN SUPPLY BUREAU
San Jose, California



**The
Rosicrucian
Digest
May
1959**

Today, man is feverishly planning to land on the Moon, but his *Mind* had reached for the Sun, Moon, and Stars millennial years ago. The *Mahabharata* tells us that when Yudhishtira was asked by the Yaksha, "What travels swifter than light?" he answered—"Thought," which can compass Earth, Heaven, and all the created worlds.

From Readers Forum—*The Illustrated Weekly of India*, January 12, 1958



Beyond the Appearance

By ELOISE FRANCO, F. R. C.

(Author of the book, *Journey into a Strange Land*)



WHEN you think of Daniel in the lions' den, how do you picture Daniel in relation to the lions? If asked to sketch your visualization, would you place him in his more or less familiar portrayal as he stands with his back to the lions, his face lifted toward a stream of light descending from a tiny window high in the wall of the den?

Why would an artist place Daniel in a position which is contrary to all human nature? Because from what we know of the prophet, he was wise enough to ignore the appearance of danger to the reality of God's ability to deliver him. The result of this faith, as we know, was the coming of the angel to stop the lions' mouths that no harm might come to Daniel.

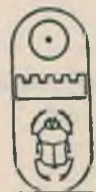
Of course here lies the great lesson of faith. But, more than that, in this very conception we perceive a mighty principle applicable in our own lives: *to know the truth of a thing, look beyond its appearance or actuality to its reality.* Why? What is the difference between actuality and reality? There is a difference as broad as the universe.

To understand this difference we need to go back to the time when there was no universe in existence. Why and how was it brought forth? Out of what was it made? The universe is brought forth whenever it is necessary for it to act as a giant mirror in which God, the

Great Thinker, may see His thoughts reflected. But, since God is all there is, this universe must be formed from His Own Self. This Self is Knowledge, the thought content created by thinking. But Knowledge must also be the Knower as well as that which is known. So its polarities of Mind (positive) and Consciousness (negative) work together with the Duality of Desire—Will and Love—to begin the making of the universe.

Will separates Mind from Consciousness, which allows the thought originated by the Great Thinker to become an idea. Love rejoins the two, which gives Consciousness an opportunity to image that idea into a Mind Pattern. The mental field where this visualization process takes place is the noumenal world. The word *noumenon* means a thing-in-itself, apart from its phenomenal existence. The word *truth* means troth. So the noumenal world, as the first cosmic troth plighted between Mind and Consciousness, forms the Truth. This means the Mind Pattern conceived at this point is the truth of a thing, the thing-in-itself.

So the noumenal world is not yet the mirror. The Mind Pattern, though real, is like a picture that must be held up before a looking glass in order to be reflected. Where does the mirror come from, then? Knowledge, which has become Soul in the noumenal world, must go on to make the phenomenal world out of its own nature. First comes the



"light" that will make reflection possible. This is a oneness in which Mind is represented by Intelligence; and Consciousness itself has turned into energy, representing each of the Mind Patterns it has conceived by one of the vibratory rates of that energy. The "glass" from which the "light" reflects is formed when Soul-Knowledge turns into that dual formative force (which Rosicrucians long ago named *Nous*) to compose the realm of manifestation.

So here we have two conditions representing the original thought: a noumenal mental pattern and a phenomenal reflection of that pattern by means of vibrating energy. Which one is a closer representation of that thought? The Mind Pattern—for its reflection is only a portion of vibrating energy. All energy is fundamentally alike, though it may differ in its electromagnetic balance. This difference makes up the various planes or levels of manifestation. The only variation between its representation of one Mind Pattern and another is a numerically fixed vibratory rate. To complete the picture there needs to be another mental image formed by interception of the mirrored reflection and an interpretation made that will try to match this image with the first Mind Pattern. The result will be a realization.

Knowledge as Soul forms the Mind Patterns as *realities*, and then by the action of vibrating energy these realities are reflected as *actualities*. Receptor organs stimulated by that energy transfer nerve energy to the brain where, through association, a corresponding mental image is formed and *realization* takes place. A well-known television comedian, whether he knew it or not, recently gave an excellent analogy of this interaction between the two worlds. "You think you see me, don't you?" he said to his television audience seated around their sets. "Oh, I'm really here myself, of course. But all you are seeing is oscillating impulses that make you *think* you see me!"

Our senses are the connecting link between the world within (the mental noumenal world) and the world without (the phenomenal world with its vibrating energy). The source of a stimulus will determine what receptor

organs are activated, just as you may tune your television set from channel to channel. Energies oscillating on a higher level from other planes are comparable to the ultra-high frequency (UHF) used in some areas by certain stations. Here unless your set has been converted to include a UHF unit or was originally built to receive all frequencies, there will be no reception.

Interpretation, too, plays an all-important role in the building of realizations. Some energies, such as X-rays, do not stimulate any receptor organs at all, so we are not aware of their existence until they have been brought into the visual realm as an X-ray film. Other energies may be received, but unless the stimulus is given attention there will be no conscious interpretation. You can sit and look right at a television program in progress without seeing or hearing it if your mind is on something else (though tests later may reveal you did receive subconsciously). Finally, since previous learning and personal development are very important, we may make a wrong interpretation and so arrive at a wrong realization.

Of course this may happen simply through inadequate stimulation. What we think is a certain object seen from a distance may turn out to be something quite different when viewed from close up. Or the conditions, through which the radiating energy producing the stimulus is obliged to pass, may distort the original impulse. Children have long been taught to repeat, "twinkle, twinkle, little star," and yet while Major David G. Simons was making his recent 100,000 foot balloon ascent, he saw through his five-inch telescope the stars, without interference from the atmosphere, shining brilliantly and described them as "steady, bright lights."

Knowing it is the mental image of a thing that is real, we need to practice looking within ourselves for true attunement. The outer mirror of manifestation may give off a distorted reflection, or be so covered with grime we can hardly see any image at all, much less perceive the true picture. This pertains particularly to ourselves.

When the things of the world had been evolved to a primeval perfection,

Soul-Knowledge—which had forgotten its divine nature as the Self of God when it entered the phenomenal world—was made to remember and by this self-realization became the Universal Christ. No manifestation of this original unity remains, for its purpose had been accomplished. The Universal Christ ascended through “Spirit” to the noumenal world, where it has remained ever since as a mental reality only.

However, after this ascension took place, the Great Thinker thought one grand, culminating thought: the thought of His Own Self, self-realized as the Universal Christ. This thought became an idea in God’s Mind. From the idea, God’s Consciousness imaged a new Mind Pattern—that of *man*. But, as did Soul-Knowledge before him, man is obliged to pass through the same cycle of evolution until he reaches self-realization and his own Christhood.

We think that we already are self-realized, but Ouspensky and other philosopher-scientists have shown us clearly that we are not. Until we can form in our own field of visualization a mental image of ourselves matching that original Christ Mind Pattern *and*

act in accordance with it, we shall have no true self-realization.

Going back to the principle: to know the truth of a thing is to look beyond the appearance to the reality. Could anything have a wider scope of application? First, we want to make a correct interpretation of the actualities that surround us in this great sea of vibrating energy in which we live. Behind all situations that confront us as the tests and trials through which we may develop, we need to look, as Daniel did, to the power and protection of God. Even more important, it behooves us to look beyond the appearance of others to the Christ within.

What good can we do others if we see only the dirty mirror, the distorted reflection of them? On the other hand, if we add our mental conception to that which already exists in the Mind of God, through our *willing* and our *loving* we give an added impetus to help bring it into a perfect expression. Finally, looking past the body temple and the personality, beyond the appearance of our own actuality, we may come face to face with our true reality—the Presence of the Self of God in us.



HAS PRAYER A VALUE?

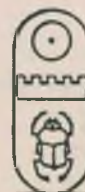
Is prayer an outmoded conception—or does it have a useful value even in our times? Do you know the true psychological basis of prayer? What is the proper kind of prayer? What prayers are of no avail, either psychologically or *spiritually*?

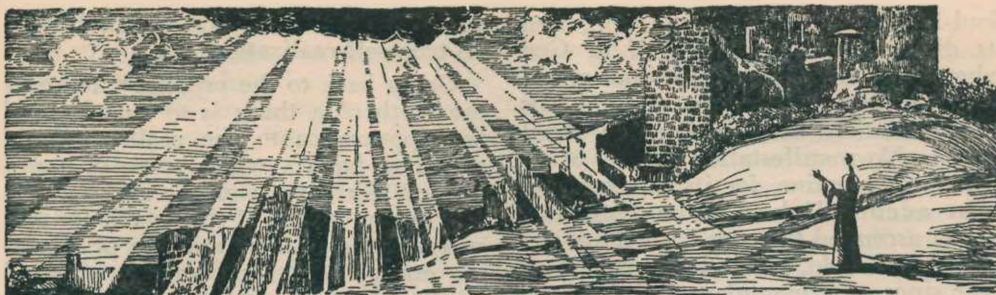
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When a man is pushed, tormented, defeated, he has a chance to learn something; he has been put on his wits, on his manhood; he has gained the facts; learned his ignorance; is cured of the insanity of conceit; has got moderation and real skill.—RALPH WALDO EMERSON





The Creative Power of Mind

By DR. H. SPENCER LEWIS, F. R. C.

(From *The Mystic Triangle*, October 1925)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the articles by Dr. H. Spencer Lewis, first Imperator of the present Rosicrucian cycle, we adopted the editorial policy of publishing each month one of his outstanding articles, so that his thoughts would continue to reside within the pages of this publication.



It was common for ancient rulers to begin a manifesto with the words: "By the Power in me decreed, I direct, etc., etc." The idea back of this and similar phrases was that by the physical power resulting from the station they held, they directed or commanded certain things to be done.

It is a notable fact that in most cases these rulers possessed no power to force their issues or command results from their decrees other than that residing in their armed forces; and individually and personally they seldom possessed sufficient mental or physical prowess to combat the attacks of the least of their serfs. But so great was the power of station, position, and authority that nations often trembled in fear at a proclamation.

Such autocrats, serenely safe in their guarded environment and omnipotent with a power foreign to their own beings, have at times found themselves conquered by the command and controlling influence of a master mind.

When Raymond VI, Count of Toulouse, himself a powerful ruler of the most progressive province of France, set his mind against the edicts of church and class rule, he conquered the formid-

able forces of military and political mastership, as his great forebear, Raymond IV (of Saint-Gilles), had done in the Crusades to Jerusalem.

All through history we find record of the stupendous achievements and marvelous victories of those men, and women, who have possessed and exerted a power not physical and not dependent upon physical constitution. They have mastered kings, potentates, and rulers, and have swayed nations and empires by their seeming magnetic personalities and an invisible power coupled with that ability to assure a fulfillment of their desires.

What is this strange power? and how is it exerted?

First of all, one must bear in mind that the greatest, most potent and formidable power this side of the Cosmic circle is resident in the very spiritual being of man. Whatever physical power man may inherit through clean, wholesome ancestry, and whatever further power he may acquire or develop in his physical body, is after all dependent upon the mind in his body to direct and exert it.

In fact, the mind of man has the natural, endowed ability and function, to attract to itself, to draw to its aid and need, such power at times as man little understands.

Man is, essentially, a counterpart of God—created in God's spiritual and divine likeness. God gave unto man the directive, creative power, to a degree, that God possessed.

Let us look at the matter in an analytical way. Here we have the physical body of man: clay of clay, the "salt of the earth," a wonderful organization, a marvelous piece of mechanical design. Of and by itself, the body possesses not even strength enough to hold its individual cells together, or to hold itself upright without the power residing solely in the spiritual consciousness or in the psychic body within the physical.

The psychic body, invisible to most, recognized by few, is the divine power, the only power that man possesses. The physical body is its mere tool, its gross mechanism, for the accomplishment of but a few of the activities that should be the occupation and devotion of man.

We may liken this combination to the great electrical motors which operate in large factories. The creator of these motors worked diligently and carefully in designing and evolving the mechanical and organic details, even adding grace and beauty to the outer form, ever mindful of two fundamentals—that it was to perform well and that it would be the tool of the power to be infused into it when it was completed.

Vitality Not Sufficient

But whereas man has learned that no motor is greater than the power operating through it, he has come to look upon his own body, and its demonstrations of power, as a wonderfully independent creature, possessing in its physical constitution a power unrelated to the divine source of all power.

Truly, man has learned that his personal abilities and his physical activities depend upon life, that mysterious force which distinguishes the animate from the inanimate. But he seldom realizes that life, as a vitality of the

flesh, is not the directing power that gives him the other powers he enjoys. Think, if you will, of the body of man in an unconscious state! Life, as a vitality, an energy, a chemical action, is still there; but the man is a helpless being. Life, as a vitality in the flesh, is not sufficient to make the man mighty in all that is his Divine Heritage.

Mind, the inseparable segment of the Divine Will, resident in man as the creative principle, must function in order that man may utilize and demonstrate the real power that is his.

Man has the ability to direct his marvelous creative power, in invisible waves, to all points within his body, and to all points outside the body. When man decides to pick a lead pencil from the desk, his mind directs to the muscles of this arm and fingers the power to make those parts move. More power is directed to the same parts when he decides to lift from the floor fifty pounds of lead.

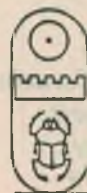
When man thinks, meditates, images, visualizes, and mentally pictures, he is directing waves of creative power to his mind centers. These waves are waves of energy and power. They can be directed to a point outside the consciousness more uniformly and more truly than radio waves can be directed from the antenna of a broadcasting station today.

But, again, only a few know and appreciate this fact, hence, the false belief that the physical power demonstrated by the body is the only power man possesses and the only way in which personal power can be made manifest.

When man comes to know that by the concentration of the mind on one point, on one principle, on one desire, a power is radiated to that point with creative nature and demonstrative abilities, he will think more carefully, more constructively and more efficiently; then, the likeness unto the image of God will dawn upon the consciousness of man to his greater glory and the eternal worship of his Creator.



There is no mystery greater than Nature, and no adventure greater than its solution.—VALIDIVAR



From Ancient Manuscripts

By J. DONALD ATKINS, Ed. B., M. A., F. R. C.



ANCIENT records emphatically state that over 12,000 years ago Mu, like Atlantis, was destroyed in a vast cataclysm, and sank into the Pacific Ocean.

The Troano Manuscript, a Mayan book written in Yucatán, and now in the British Museum, is estimated to be anywhere from 1500 to 5000 years old. It states: "In the year 6 Kan, on the 11 Muluc, in the month of Zac, there occurred terrific earthquakes which continued until the 13 Chuen without interruption. *The country of the hills of earth—the land of Mu—was sacrificed. Twice upheaved, it disappeared during the night, having been constantly shaken by the fires of the underearth. Being confined, these caused the land to rise and to sink several times in various places.* At last the surface gave way and the ten countries (or tribes) were torn asunder and scattered. They sank with their 64,000,000 inhabitants 8060 years before the writing of this book."¹

The Codex Cortesianus, another Mayan book, which the fanatical Bishop Landa failed to find, when he ordered the Aztec books burned, is now located in the National Museum of Madrid. It evidently was written from the same temple record as the Troano Manuscript and states:

"By his strong arm Homen caused the earth to tremble after sunset and during the night *Mu, the country of the hills of earth, was submerged.*

"The place of the dead ruler is now lifeless, it moves no more, after having twice jumped from its foundations: the king of the deep, while forcing his way out, has shaken it up and down, has killed it, has submerged it.

"Twice Mu jumped from her foundations; it was then sacrificed by fire. It burst while being shaken up and down violently by earthquakes. By kicking it, the wizard that makes all things move like a mass of worms, *sacrificed* it that very night."²

Henry Schliemann, noted archeologist of the nineteenth century, who discovered the site of Troy, thus verifying the Trojan war, found a record at Lhasa in Tibet which he deciphered and translated thus:

"When the star of Bal fell on the place where now is only the sky and the sea (Bal is a Mayan word which means Lord of the Fields), the seven cities with their golden gates and transparent temples, quivered and shook like the leaves in a storm; and behold a flood of fire and smoke arose from the palaces. Agonies and cries of the multitude filled the air. They sought refuge in their temples and citadels. . . ."³

Le Plongeon, who died before Schliemann published the Lhasa record, found writings in Yucatán which stated that "the Hieratic head of the Land of Mu prophesied its destruction, and that some, heeding the prophecy, left and went to the colonies where they were saved."⁴

There are temples of ancient date in Mexico also telling of the destruction of Mu—the Uxmal Temple and the Xochimilco Pyramid.

Even Plato, who went through the Rosicrucian initiation in his 49th year, in the Pyramid of Cheops in Egypt, has something to tell of Mu. In *Timaeus*, he states that the Mexican pyramid of Xochimilco is an *exact* model of the Sacred Hill of Atlantis on which was constructed the Temple of Poseidon.⁵ Plato in 400 B.C. was talking of America! Plato further states "The Land of Mu had ten peoples (or tribes or nations)." Proclus, evidently quoting

¹ Churchward, James, *The Lost Continent of Mu*, pp. 75 and 77

² *ibid.*, 78-79; ³ *ibid.*, 80; ⁴ *ibid.*, 80-81; ⁵ *ibid.*, 102

Plato, wrote, "The Lands of the West had ten peoples." This applies to Mu and not Atlantis, as some authorities on Atlantis would have us believe.

During the archonship of Euclid, the Greek grammarians rearranged the Greek alphabet, which is composed of Mayan vocables and forms an epic account of Mu's destruction. A free translation reads as follows:⁶

Greek	Cara MAYA	Free Reading
Alpha	Al-paa-ha	Heavily break the waters
Beta	Be-ta	extending over the plains
Gamma	Kam-ma	they cover the lands
Delta	Tel-ta	in low places, where
Epsilon	Ep-zil-on-om	there are obstructions, shores form and whirl-pools
Zeta	Ze-ta	strike the earth
Eta	Et-ha	with water.
Theta	Thetheha-ha	The waters spread
Iota	Io-ta	on all that lives and moves
Kappa	Ka-paa	obstructions give way and
Lambda	Lam-be-ta	submerged is the land of Mu.
Mu	Mu	
Nu	Ni	Peaks only
Xi	Xi	appear above the waters
Omicron	Om-ik-le-on	whirlwinds blow around
Pi	Pi	and little by little
Rho	La-ho	until there comes
Sigma	Zi-ik-ma	cold air. Before
Tau	Ta-u	where valleys existed, are
Upsilon	U-pa-zi-le-on	now abysses, cold depths. In circular places
Phi	Pe-hi	mud formed.
Chi	Chi	A mouth
Psi	Pe-zi	opens, vapors
Omega	O-mec-ka	come forth and volcanic sediments.

It is indeed remarkable that the modern Greek alphabet as shown here, which has not been changed since the time of Euclid, tells of the destruction of Lemuria (read lines consecutively). The term Mayan means colonist of Lemuria, and the Mayan tongue came from the lost land of Mu, the Motherland.

It is important to note that the source of information found in India, in one of the seven sacred (Rishi) cities, by Col. Churchward, were the Naacal tablets, guarded so zealously from Western eyes. It took effort to break down Indian reserve, but after six months of requesting he was permitted to see the tablets.

⁶ *ibid.*, 104

These tablets were written in Lemuria, or during the early days of the Naacals in India, and date back to more than 15,000 years. They were brought to Burma, and then to India. William Niven found tablets in Mexico that verify the Naacal tablets; the Mexican tablets were written in the northern or Uighur symbols. The Uighurs occupied central and northern Asia and constituted a vast nation dating back more than 70,000 years, even before the mountains were cast up supposedly by the explosion of the gas belts.

The gas belt theory is based upon immense subterranean but connecting caverns that contained the gases of the earth, which normally found outlet through volcanoes. When emptied these caverns could no longer support the continents and their walls collapsed, causing the continents to sink.

Atlantis and Lemuria were not the only lands that vanished. Other lands included the Alaskan land bridge to Asia where Bering Sea is located; a strip down the California coast to Central America; the Greenland land bridge, connecting America and Europe reaching to Iceland, the British Isles, Scandinavia, and some lesser sinkings.

The sinkings were not simultaneous. The entire cycle could have spread over a thousand years, or indeed much longer, but during the tenth century B.C., the tempo of these sinkings was greatly increased, so that the convulsions of Mother Earth finally came to rest to let a greatly reduced world population find itself. Then once more began the long, arduous and time-consuming task of repopulation of the Earth.

The Biblical Flood in which Noah participated was caused by the sinking of Atlantis, if we can give credence to Frederick S. Oliver, in *A Dweller on Two Planets*, a very remarkable book. It is common knowledge to most mystics that Oliver had no particular talents, as such, being but a teen-age farm boy. The manuscript was dictated to

Quotations from the works of Churchward are by special permission of the publishers—Ives Washburn, Inc., New York.



him through some entity or force who described himself as the Tibetan. Oliver would enter a trancelike state and receive the writings in reverse form, in a darkened room. Each sentence was given backwards, as were the chapters. The chapters were not in consecutive order, but mixed. That occurred during most of 1883, on his father's farm near Yreka, California, which incidentally, is to the north of Mount Shasta. The manuscript, with the help of the Tibetan, was rearranged, and put in order. It was finally published prior to 1900.

Noah is fully described as being a rural or mountain dweller of Atlantis, not at all an educated man, but truly an inspired one. The voyage of the Ark was not the only shipload that escaped from a doomed continent. The wise ones, who were truly warned, left in numbers, as did those who escaped from Lemuria. And not all parts of the Earth were covered by the rising waters.

It is stated that the Ark now rests on Ararat at the 14,000 foot level, having been carried there by the up-wash of the waters, and is half hidden in an ice-bound fastness on the shoulder of that mountain. The secret of the ages will be made known to man when man himself is permitted (by Russia) to ascend Mt. Ararat.

While continental face-lifting was in progress, the high plateaus were also formed, including the Peruvian Plateau. The Amazon Sea had an opening into the Atlantic, but the connection with the Pacific was by a canal. Both Churchward and Cervé give maps in which South America is shown in two parts, with this sea and the canal between⁷—taken from manuscripts said to be 20,000 years old.

The ruins of these very canals can be found, jumbled and torn and in great disarray on the Peruvian Plateau, near Lake Titicaca, evidence of a day when a vast Amazonian colony of Aymaras and Quiches, indeed, colonists themselves from Mu, once lived in Manoa, and other ancient Amazonian cities, the ruins of which are now lost in the depths of the jungle.

The monuments, carvings of an ancient race, immense statues of gigantic nature, indicative of people ten and twelve feet tall, were just discovered this past year by Dr. George Hunt Williamson, eminent young archeologist and his party, in the "Green Hell" jungles of Trans-Andean Peru, at the head waters of the Amazon. Williamson dates these monuments as far back as 27,000 years, which indeed would make them contemporary with Atlantis and Lemuria when their civilizations were at their height, and long before the sinking of those two continents.

At that far date, the time of this ancient South American culture, which clustered along the shores of that Amazonian Sea, the Incas had not been even dreamed of, as they were fairly late-comers, said to date about 900 A.D.

Through this Amazon Sea passed the colonists for Atlantis, and later for Egypt. This waterway represented the main line from West to East. Manoa and other Amazonian cities became the stopping points for the voyagers. An extensive commerce linked the three cultures—Lemurian, Amazonian, and Atlantean. This was *before* Egypt had ever come into existence.

About 16,000 years ago, Thoth led the colonists from Atlantis to the delta of the River Nile to establish the Nile Colony.⁸ The new city was named Sais, and destined to flourish for thousands of years.

It can safely be assumed that Thoth was a mortal, before he was deified as a god. Henry Schliemann based these remarks on a tablet which he found at Maycarne, in Crete:

"The Egyptians descended from Misar" . . . who "was the child of Thoth, the god of history. Thoth was the emigrated son of a priest on Atlantis. He built the first temple at Sais and there taught the wisdom of his native land."⁹

The Troano Manuscript and Herodotus, Orpheus, Plutarch, and others corroborate on this. Solon, the Greek mystic of about 600 B.C., visited Sais and there received the Atlantis story from the Egyptian priests. In spite of all this, "scholars," in attempting to belittle the efforts of Solon, asserted that

⁷ Churchward, James, *The Children of Mu*, p. 81; and Cervé, W.S., *Lemuria*, p. 86

⁸ *ibid.*, 157; ⁹ *ibid.*, 155

Atlantis may have been nothing more than Tartessos, a once flourishing city located on an island in the mouth of the Guadalquivir River, not far from ancient Gades (Cadiz), in Spain. Tartessos, the Tarshish of Bible lore, disappeared about 500 B.C., probably in an earthquake. It was of ancient date and could also have been an Atlantean colony. Of course, Carthaginian and Phoenician infiltrations only confuse the issue.

From the data received by Solon, the date of 9570 B.C. for the Atlantean cataclysm has been deduced, although Scott-Elliot declares a variance of six years, placing the date at 9564 B.C.

For 10,000 years, both before and after Noah's Flood, the Nile Colony was ruled by a priesthood, there being no pharaoh in all that time, but a type of king-high priest. Just where the Egyptians went (the survivors, at least) during the flood, is a mystery. The wise ones were warned, the same as in Atlantis, and undoubtedly left for high ground. No matter what the means, Egypt the eternal, survived.

To compare with the *eastward line* from Lemuria to Amazonia, to Atlantis, and thence to Egypt, the *westward line* must be given. This was from Lemuria to India, and to Egypt, because it was in Egypt that *East met West*, as will be seen.

To begin the westward trek, which took thousands of years, the westward migrating Lemurian proceeded to, and settled in Burma, an ancient land. There, they changed their name to Nagas. From Burma they moved on to the Deccan in India, then to Nubia and the land of Punt in Upper Egypt on the banks of the Red Sea. During the long period of migrations the Nagas became the Naacals. The Naacal writings still

remain as a great source for the story of their onward journey. These writings have been greatly ignored by the modern historian, mainly because he could not get at them.

Valmiki, Indian historian says, "The Naacals, Holy Brothers, teachers of the religion and sciences of the Motherland, left their home in the Motherland, one moon's journey toward the rising sun."¹⁰

The city they sailed from was Hiranypura, the ruins of which still stand in the Carolines, islandic parts of Lemuria still above water. Tablets found in Himalayan monasteries show that the immigration started toward India and the Gobi Plain, long before the mountains were raised, and long before the Gobi became a desert, about 70,000 years ago. At that far date, the Gobi, as well as all of Asia north of India, was the land of the Uighurs, a people that had extended their tentacles even into western Europe, and a people two thirds swept away by a north rushing tidal wave, caused by one of the Lemurian sinkings. This is evidenced by a great collection of bones, skeletons, and the like, including prehistoric animals, found on an island in the mouth of the River Lena.

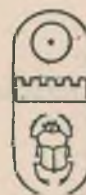
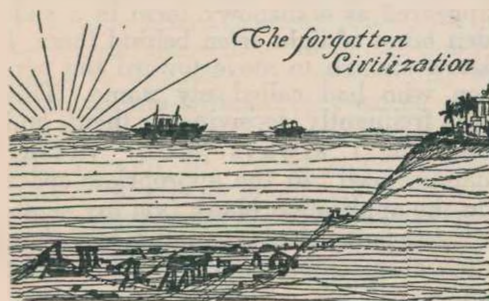
The rising of the Himalayas accounted for the destruction of thousands more, while at the same time many were caught prisoners in mountain fastnesses, canyons and valleys, who managed to survive such a huge earthquake, who were destined to repopulate that part of the earth, and finally to emerge upon later plains and coastlands as the Medes and Persians, and other Indo-European races. If the mountains, rather than in one huge thrust, were raised in a series of milder thrusts, this would be quite possible.

The westward migrating Naacals came to live with the Nile-Egyptians. We see the thriving of the two crowns, side by side, the red and the white. In the 3400's B.C., Menes, the first pharaoh, united the two kingdoms.

The religion of the Nile Colony was that of Osiris, Horus, and Isis. It is reasoned that Osiris was once a man—

¹⁰ *ibid.*, 172

(Continued on Page 187)



Hours I Have Waited

By HELEN KITCHEN BRANSON, M. A.

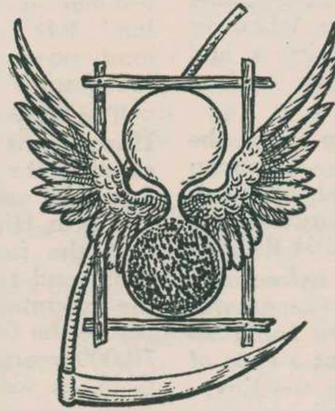
DID you ever consider that during your lifetime you have possibly spent 10,000 hours in waiting? An average of one-half hour a day would amount to almost 200 hours per year. A well-known psychiatrist once told a group that after dealing with troubled people for fifty years, he came to the conclusion that the problem of our civilization was not that we hurried too much, but that we hurried too far to wait for somebody. He felt he could have retired at forty if all of the anger, anxiety, and tension resulting from waiting on people, buses, or conditions could have been harnessed into something constructive. Also there would then be fewer divorces and no ulcers.

While undoubtedly there are limitations to his statement, it nonetheless has some value. The anxious annoyance of the body and emotions which accompanies waiting can contribute to the conditions which bring about "nervous" headaches, anxiety attacks, and chronic worry.

Waiting time can become an asset instead of a liability. If there is one thing that my visual handicap has taught me, it is to make waiting profitable. I learned this in the days when I was attempting to convince various people that my services would be useful enough for them to hire me.

During the war the shortage made even a blind nurse valuable. Her knowledge, and some of her skills could still be utilized. But to convince employers became a task.

I say "blind" because this is what the law considers me, although actually, my vision is limited to light and shadow perception. In the eyes of employers, I was either too blind to be given a chance to show what I could do or, if I did prove that with proper sighted



aides I could supervise a floor or a small sanitarium, they were certain that I could see much better than I professed. Actually, it didn't matter anyway, because as long as I could rally my crew and get the work done without danger to the patients, everyone was happy to have a nurse available. But it was during these days of trying for an opportunity to employ my education and

skills that I learned the value of the waiting time.

I grew to welcome a few moments, or even a half hour of time to wait before my interview. After my assistant made out the application blank, I would hand it in and wait. Usually, this was in a small hospital. By careful listening I would, in a matter of minutes, locate the maternity ward, the nursery, the surgical supply, the nurses' station, and the administrator's office. Had my sight enabled me to read the letters on the doors, I could have done even better. However, had I been able to see normally, I would not have been so eager to have some waiting time for orientation.

In the early days of my visual handicap, I learned from my father and other blind or partially blind people how to listen for the echoes which would give me cues concerning the location of various objects and doorways. Being able to see light when someone appeared as a shadowy form in a sudden burst of light from behind them, I knew enough to move toward the person who had called my name. This was frequently deceiving to them, and although I always wrote "visually handicapped" in the appropriate space on the application blank (via my sighted assistant, of course), the fact that, through a combination of residual sight and sound, I could respond immediately

when spoken to tended to throw the employer off guard.

This, of course, was intentional, and during my waiting time I had calculated it to perfection. Once in a while an ash tray, a low table, or a potted plant would interfere with my carefully plotted scheme, but usually it worked very well.

It has always seemed to me that the "nervous time" spent just before a job interview could be put to good use by learning something about the institution where one is seeking employment. Sounds can give a wealth of information, and the acute person can learn a great deal from hearing a conversation. The administrator who becomes annoyed with the secretary over some slight detail is very particular about certain of his idiosyncrasies. By overhearing a remark in the office, the prospective employee is able to guide his interview by paying attention to the details brought up by the administrator.

Our busy schedules allow so little for relaxation that waiting can bring many moments which will refresh the mind and body. If a concert is late to begin, why get frustrated and then spend half of the first number getting back into the mood? Why not mentally run over a few bars of something familiar by the composer whose work is about to be presented?

If a speaker is tardy, why not consider some appropriate questions we hope he might answer on the subject to be considered?

If one must wait for a bus transfer or an appointment, why not become aware of the people around? It is amazing what can be learned from just listening. Of course, this has more immediate value to one who writes than to the average person, but does it not seem odd that most people spend so little time learning about others, when success or failure in personal and public life is so dependent on one's ability to communicate with his fellowmen.

Relaxation varies with persons. Myself, I enjoy it! When alone, I lean back or just sit or stand and gradually relax each portion of my body from toes to head. Even if I am very tired, this gives me renewed energy, and by the time my bus comes, or a late client ar-

rives, I am able to enter the situation alert and eager.

If I am near my piano, I sit down and play a few familiar tunes. Nothing heavy or classical, but just something relaxing and simple. This prevents my arguing with myself about the person who is delaying me, and provides an activity that eases tension and induces happiness.

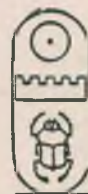
Sometimes I make a new friend while waiting for a bus. Once I started a conversation with the man next to me because he was very annoyed at having missed a particular streetcar. He was mumbling to himself, and I sympathized with his feelings. We then sat in the same seat on the bus and I learned that his father was blind. This began an acquaintance with an editor whose friendship I value very highly today, some fifteen years later.

My life has been spent among doctors and lawyers. I have adopted a formula which prevents me from getting extremely irked at the doctors with whom I frequently associate in my work as a psychological counselor. These ladies and gentlemen are not, of course, the full masters of their time, and frequently they are delayed by very real situations. But I know, too, the temptation of lingering over a cup of coffee, and then hurrying to an appointment. One arrives, bag in hand, breathless, and some mumbled apology.

There are the doctors who will always be late. For them I come late, too. If by chance on some rare occasion, one happens to be on time, he does not criticize me for being late, because on previous occasions he has always come a bit later than I and he thinks that as a rule I am punctual.

Also, there are some irritating individuals, usually not doctors, who will be perpetually early. For these I come precisely on time. They cannot criticize me, since I am punctual, and they sometimes have a few moments attempting to change their routine of sarcastic devaluation which they give to most of their tardy friends.

The unpredictable are the most difficult, because one never knows what they will do next. They may come a half-hour early and then again be two hours late. So for them, I have a specially reserved compartment of my



mind where I work silently on some problem or try to analyze the emotional relations within their homes. I begin with the question, "Why did he marry her?"—and proceed to, "Why did she marry him?" It is very revealing, and by the time the person arrives, I have often come to quite an amazing conclusion that people marry each other because they want to, and when they decide they don't want to be married, they get a divorce.

Yes, I have probably spent many more hours of waiting than the average

person. I would say that last year alone, I spent some 120 hours each month waiting on something or somebody. During this time I thought of 1000 article-ideas, worked on the case histories of more than 100 people, and spent at least one third of the time relaxing in one way or another. Is waiting time wasted time? I think not. In reflecting over the last twenty years, I conclude that it has brought me many valuable friends, many fruitful ideas, and has saved me hours of anxiety and irritation.



The Cosmic Keeps Time



EVERY living thing has radioactivity. At death the organism stops to take in any more radiocarbon, and what was already in the tissues begins to disintegrate, manifesting in atomic explosions. Each progressive year gives off fewer explosions.

It was through nuclear chemistry that radiocarbon in nature was first detected. The highly sensitive Geiger Counter is able to detect the discharges, and from this recording a count can be made.

The radiocarbon measures the disintegration of its atomic nuclei by specific rate equation. Heat, cold, or pressure can neither speed up nor slow it down. In the modern scientist, radioactivity has found someone to communicate with. It may speak from beeswax, wood, bone—any organic material that is in an active process of becoming something else.

Carbon-14, indicates an atomic weight of 14 rather than the usual 12. This discovery in recent years has boosted human knowledge.

A bit of such carbon from a fragment

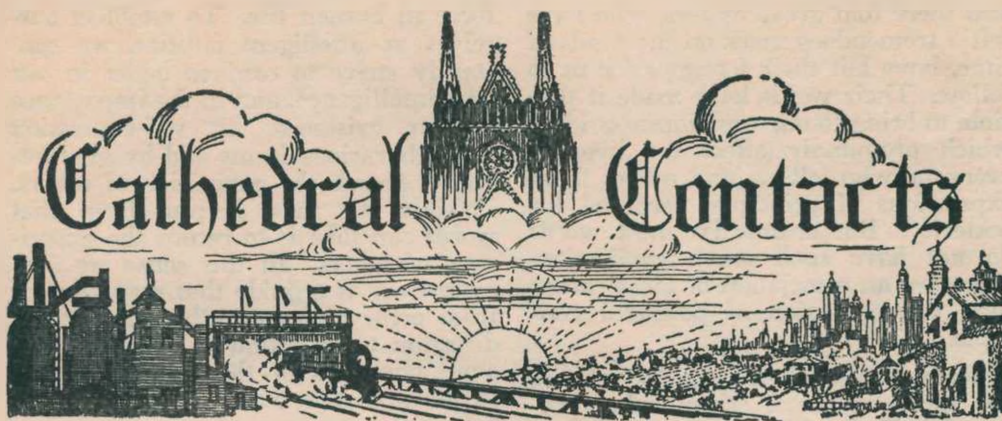
of charcoal is able to tell us how long ago a cave man of the Stone Age left it there—in exact figures it may be 300 centuries. Little by little it had been exploding its tiny atoms, until after so many centuries there is little left to explode.

Seeds, such as from the lotus, buried for 3,000 years when found and planted still had the germination to sprout and grow normally.

From a ritual pit at Stonehenge, Wiltshire, England, a piece of charcoal has informed us that its flame had served during a mystic ceremony some 3800 years before. Our present astronomical calculations are in agreement with this dating.

Linen wrappings found in caves protecting the Dead Sea Scrolls of Palestine have given their age as over 1900 years. This revelation has stirred Biblical times into a reality of human endeavor.

In the here-now an old world has become new by means of human awareness of the atomic tick of the Cosmic. The atomic ticking has always been here but only now our listening has made it of the present—a rebirth of an ancient world which in essence has never died.



The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is the focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefit of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called *Liber 777* describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Scribe S. P. C., care of AMORC Temple, San Jose, California, enclosing five cents in postage stamps. (Please state whether member or not—this is important.)

WORDS AS EXPRESSION

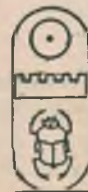
By CECIL A. POOLE, *Supreme Secretary*



THROUGH many years I have had much to do with words. Periodically, there comes to my desk a call for certain material. Words are to be put down in print. Words are to be selected and brought together. For what purpose? To express ideas. I keep files of these ideas, so when the summons comes to write more articles, to produce words connectedly in a form that expresses ideas, I have a source to which to turn. I have recently been faced with such summons and I turn to these ideas. Some I had thought were very good when I wrote them, but now as I read them (and after dealing in words for more years than I like to mention), I

wonder if these ideas are really worthwhile, or if they are just figments of imagination which were not completely grasped when I made the notations—now seemingly without challenge or ability to produce any worth-while train of thought.

Probably the trouble with everyone who has written extensively is the continued hope or desire for a great idea to evolve. Every writer hopes to win a degree of immortality in expression for himself or herself. The writer feels that expression is the field in which he functions and that such will in time produce ideas unheard of before, ideas which will reshape with terrific impact upon those who will share in them through the words. In examining the accumulated literature of the ages, we find here



and there that great writers, who have left a tremendous mark on the sands of time, have left their footsteps for us to follow. Their words have made it possible to bring to our consciousness ideas which profoundly affect the lives of everyone who follows and relives those expressions of principles recorded for posterity. But ordinarily, most words do not have such great implication. They are an association of ideas rather than an expression of powerful concepts.

Some words, when properly related, can incite violence; others bring profound feelings of love, peace, and harmony with the universe. It has been said in various ways that the pen is mightier than the sword, that words have more force than any physical impact; but in actual practice, such thoughts are rare. While we are constantly influenced by words, in analyzing them we find that many of the ideas expressed were shallow. Surely everyone who writes is aware of this great shallowness when faced with the desire for expression, of formulating words into ideals and principles worth recording and establishing as guides or signposts for someone else.

The responsibility for expression, however, is not exclusively confined to the so-called professional writer or to the individual who seeks to direct others in better living—to guide them to a more fruitful, more happy, or satisfied adjustment to environment. Actually, the words that are tossed carelessly about by each individual have their impact upon others. Many a decision that has literally meant life or death has been based upon carelessly spoken or written words, which originated without any realization of the consequences of various interpretations. The eventual impact of words may be observed in the behavior of individuals who hear, read, or accept them; therefore, all of us have considerable responsibility in conveying ideas that are going to be dropped as words into the consciousness of other thinking entities, or possibly even the unthinking entities who use them without proper preparation or background.

Expression seems to be an impelling

force in human life. To establish ourselves as intelligent entities, we constantly strive to confirm belief in our own intelligence, and in the importance of our existence, by self-expression through various forms and by attempting to absorb the expression of others. Possibly the most helpful form that words can take is to record the experience of others. In this sense we find expression as a guide that may save us from error and point the way or the direction to be followed. Thereby, we avail ourselves of the benefits of the experiences that have occurred in the past.

At this point in human progress or evolution, we have reached a stage where there are tremendous volumes of words—great literature immediately at hand for our use. But still, men make the same mistakes or series of them as in the past, irrespective of the direction that is readily theirs. For these reasons, it is not unusual for the writer to feel a certain sense of futility in attempting to re-express ideas that are constructive or entertaining or of practical value. Often, he thinks that they will not be read, or, at least, not understood, but regardless of the insufficiency of the feeling of one who expresses himself, expression is as much a part of life as is the process of maintaining life in the physical body. Therefore, we will continue to express ourselves.

It is hoped that expression will be refined through the millennium of human existence until a point will be reached where man will become, as it were, a medium through which forces higher than himself will be revealed, showing man as conductor of ideas like a wire of electricity. And as these ideas pass through him, he will, at the same time, be able to figuratively purify himself with the forces of his Creator and bring himself into close relationship to that One force.

Expression is, therefore, not merely a force continuously bubbling up within man; it carries as well a terrific obligation for its use. The words in which he puts his ideas, written or spoken, are to fulfill the purpose intended to benefit mankind and glorify the nature of his inner being.

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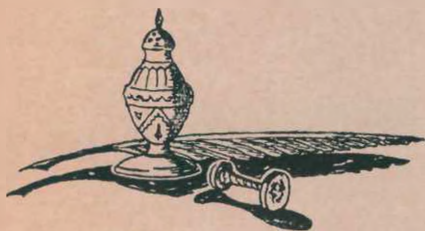
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About Being a Leader

Reprinted from *The Royal Bank of Canada Monthly Letter*,
a public service, Montreal, October 1957



LEADERSHIP in all walks of life is needed today more than ever before. Every aspect of living demands guiding hands: government, business, the professions, the fine arts, and the mechanic arts. The world is always well supplied with people who want to be dictators. The leader is of a different sort. He seeks effective activity with a beneficent purpose.

A healthy society is one in which opportunities are given for leaders to emerge from all ranks in the population. The mechanic who has a helper assigned to him is a leader, and so is the office worker with a secretary. Within their spheres these leaders have the same responsibilities, the same opportunities for showing ability, and the same potential satisfactions as has the leader of a government.

In a country like Canada the genius of leadership seems as likely to sprout in some humble home as in a mansion of the wealthy. To be educated in a country school, or in a city public school where little luxury is enjoyed, is not a handicap to attainment. What marks the leader is individual craftsmanship; sensibility and insight; initiative and energy.

No sluggard need aspire to leadership. There are passive persons who are content to go through life getting lifts from people; who wait until action is forced upon them. They are not of leadership material.

How do men get out in front and stay there? They raise the standards by which they judge themselves—and by which they are willing to be judged. They raise their aim, both for themselves and for the group they lead. They develop with energy their own knowledge and skill so as to reach the standards they have set.

This acceptance of higher standards of judgment is the basis of all human progress. A love of high quality is essential in a leader . . . The leader, whether in business or government, carries with him this sense of idealism, a vision of what might be. He acts well because he has a clear idea of the part he is going to play and the results he seeks.

Dependability is another quality of the leader. He keeps all promises . . . Being dependable means accepting responsibility. The leader will take counsel from his people, but he will act on what his mind tells him is right. To live in that responsible way requires a good stock of self-confidence. It demands that one train himself out of the fear of making mistakes . . .

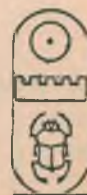
To embark successfully on a career involving leadership demands courage. With faith in himself, he will be brave enough to act on probabilities instead of certainties, and put his whole energy into making them come true. One mark of a great leader is that he feels sufficiently secure to devote his thought to the well-being of his subordinates and the perfection of his job instead of constantly looking up the line to make sure that he is being approved.

Self-Discipline

The man who would be leader must pay the disciplinary cost involved. This does not mean that he must withdraw from the world, but it does entail restraint, control, and moderation wherever these are necessary to achieve the ends he seeks.

Leaders need to submit themselves to a stricter discipline than is expected of others. Those who are first in place must be first in merit.

In view of this, it is not surprising to find that the great number of persons who have been acknowledged as leaders were people who themselves learned the art of obeying. The man who has not



learned to render prompt and willing service to others will find it difficult to win and keep control of his followers. . . .

Besides doing well whatever he has to do, the leader has initiative, which is the ability to think and to do new things. It is essential for him to stay ahead. The leader cannot set up a procedure and then linger lazily watching it work. He cannot be content merely to see new trends and take advantage of them. His imagination must be kept vividly alive. He must originate ideas and start trends. . . .

Leaders are so eager about their work that they can hardly wait for morning to get started at it. But they are not impetuous. They keep a balance between emotional drive and sound thinking. Their excess of effort testifies to their belief that unless a man undertakes more than he possibly can do he will never do all that he can do. Their enthusiasm stimulates their energy.

That is why business leaders are found so universally in the forefront of social endeavor. Leadership is essential in all social life and in every form of social organization, and because of their experience and their flair the corporation head, the plant executive, and the shop foreman are pressed into service to lead community or national campaigns for improvement of services and the raising of money.

Choosing Assistants

. . . Thoughtful men choose persons to work with them, and particularly men who will be close to them, for special qualities. Their assistants should be different from them, capable of doing things the leader cannot do for himself. No leader in government, business or any other sphere of activity will surround himself with rubber stamps if he wishes to be relieved of some of today's work, to be given time to plan for tomorrow and the more distant future, and to be able to step out for a few days or a few weeks in the certain knowledge that his assistants will handle the business efficiently.

The leader's job is to get work done by other people, and the good that they do is reflected upon him. He senses the readiness of an assistant for further

development, and sets the stage so that efforts of his subordinates are used to the full in pursuance of his purpose. . . .

Having delegated work, the leader must trust his assistants. His action implies the courage and readiness to back up a subordinate to the full.

The more dynamic the leader is, the more he needs to control the irritability that arises in him when projects are delayed, thrown off the track, or botched. He needs to seek patiently for the reason and to be receptive to ideas for improvement. As key man in the organization he must be a creative listener, smothering ruthlessly all empty excuses and brushing off all merely time-wasting talk, but getting at the meat of what his people have to say.

Dealing with Workers

The leader has come to his position by one of several ways: he may have graduated through the factory, where he was working with things; he may have come up through the office, where he dealt with figures and charts; or he may have been educated at one of the special schools, where he learned out of books. Now he must deal with people.

. . . At its highest peak, leadership consists in getting people to work for you when they are under no obligation to do so. . . .

A foreman or manager who is tyrannical thereby pronounces himself inefficient. He enforces severe discipline "according to the book" merely because he knows no other way. He refuses to hear his subordinates' side of questions because he is afraid they may prove to be right and thus cause him to "lose face." His imperious manner provokes dissension and betrays his firm.

Much more successful is the leader who approaches his job in the spirit of being a coach. He will kindle interest, teach, aid, correct, and inspire. He will seek the special talent every worker has. His people will co-operate with him in maintaining discipline for the good of the team. He will suppress his own ego and encourage the progress of those whom he leads. He will create in his group a sense of mutual effort, directed toward a specific goal.

A leader in any activity will find it an advantage beyond price to have

clear-cut policies written down. They keep his mind in consistent paths, and help him to clarify to his assistants the purposes toward which their work is directed. When he has his policies well shaped, then he may move on with sureness to proper means and methods. . . .

Meeting Problems

The capable leader does not flounder around in confusion when he meets a problem, because he has learned certain general procedures which enable him to face a crisis without panic.

Simplicity marks this process as it does all effective work in any field. Grasp the problem; whip it into organized shape at once; seek the information that is necessary to its solution; do what is necessary, according to the size and complexity of the problem, to analyse the elements of it; and then proceed to shape and to test in your mind the various answers and plans. . . .

To tackle problems in a masterly way the leader must see things whole as well as in separate parts. Unwise accent on some section is one of the most ruinous practices in government or business leadership. . . .

It goes without saying that in dealing with both detail and the business broadly, the leader will depend for his appraisal upon facts truly stated. He will demand analysis, not generalization; actualities instead of opinions. He will sense what is significant and brush aside the trivial, reducing the most complex problem to its simplest terms. . . .

Making Decisions

Administration is a process composed of making decisions after analyzing problems. Every decision carries with it the element of risk. The leader must venture to run the hazard of his own judgment.

He will often find that getting things started is more important than making sure that they will turn out perfectly right. He will find, too, that many of his decisions will have to be made with incomplete data. Having done what he can to build the necessary fact-providing organization, and having used it to the greatest possible extent, he must

nevertheless shoulder the burden of making decisions, pushing out upon an uncharted course where his sense of direction is given him by his judgment founded upon experience.

The leader must originate. He must be an innovator. But he needs to do more: he must push plans through to successful execution, coping with the unexpected and the unpredictable through originality and ingenuity applied with courage.

There is no power on earth, in school, university or anywhere else, that can take a clerk from his desk or a mechanic from his bench and mould him into an executive. Self-advancement is powered by one's own initiative and perseverance. A man still has to do his own growing, though in these days he finds many helps that his grandfather and his father did not have.

The Price That's Paid

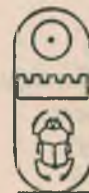
No one should embark upon a course leading to leadership without considering the cost. Being a leader has many compensations—it is an imperative for some men—but it is a hard job and often a lonely job.

A visit to a leader's office on a working day, whether he be a business, political, educational or church leader, will disabuse anyone of the delusion that leadership means ease and comfort. The top man does not feel that he is sacrificing himself if he works sixteen or eighteen hours a day. He chose this rather than some other way of spending his time.

Like a mountain peak, the leader rises above others and dwells apart. It is one of the perils of leadership that, unless they are very careful, leaders may become so isolated that they lose the benefit of rubbing shoulders with subordinates and competitors.

The assaults that are made upon a leader, in business or in politics or in social life, are as old as human nature. They arise in spiteful little voices out of fear, envy, ambition, and selfishness. The only way to avoid them is to be obscure.

The leader has to have the courage and fortitude to keep a clear eye on the competitive picture and a steady hand



on the organizational wheel when the going is rugged and success is doubtful. Being licked is part of the game, if it is counted as useful training. . . .

In the last analysis it is up to every person, young and old, to decide whether he wishes to be a leader. A slave in Rome, who became one of the great

Stoic teachers and a leader among philosophers, said this: "It is you who must introduce the consideration into the inquiry, not I; for it is you who know yourself, how much you are worth to yourself, at what price you sell yourself; for men sell themselves at various prices."



Spiders as Silk Weavers

By JOSEPHINE M. OPSAHL



IT is quite well known that spiders carry on a private war against insects which would otherwise be destroying our food; however, few of us know that spiders are also weavers of silk. These silk fibers are used in the making of microscopes, telescopes, range finders, optical and similar instruments.

Spider silk is so fine, strong and elastic that it serves better than other substance for the almost invisible hairs which divide the field of vision on these instruments. It is so fine, in fact, that one pound of the silken strands would encircle the globe at the equator. And even though it looks very delicate and fragile, it is three times stronger than the same size steel or aluminum thread.

The making or spinning of silk has a definite place in a spider's life. Female spiders are the best spinners. Males spin very haphazardly. They often are so lazy that they eat the half-eaten husks of insects which the females discard, rather than spin their own web for snaring food.

And if mother spider is not hungry at the moment a fat beetle or fly lands on her web, she just wraps it with fine silk and stores it away for another meal.

She also uses silk to prepare a home for her young. After laying her eggs, some species of spiders wind them with

silk to make a cocoon, fastening it to a twig, window ledge, or other convenient place. Others, however, carry their egg sacs in their mouths or fasten them to their spinnerets, the spinning organs. They will put up a good fight if anyone tries to steal them.

On the other hand, young spiders often spin long strands of silken fiber, using them to sail out into the world from their crowded homes.

These spinning organs used by spiders to produce silk are located on the under side of the abdomen. The liquid silk, varying in thickness with its use, flows from the spinnerets. It hardens into a firm thread as it comes in contact with the air.

Spider silk for commercial purposes is obtained by unwinding it from the egg cocoons or by milking it direct from the spider's abdomen. A few enterprising people now raise spiders for this purpose.

Collecting spider web for commercial purposes, however, is not a new idea. Back in 1710, a very ambitious Frenchman collected the quantities needed to make not only a pair of stockings but gloves as well. They were so beautiful that it was thought spider silk might become a substitute for that of the silkworm. However, after studying the matter carefully, scientists found silkworm thread to be better in many ways.

Early Rosicrucian Manifestoes

4. THE CHYMICAL WEDDING

By JOEL DISHER, F. R. C., *Department of Literary Research*

It may seem to some that a romance could hardly fulfill the functions of a manifesto. *The Chymical Wedding* of Christian Rosenkreutz, nevertheless, did fulfill the requirements of the role when judged by the examples set by the *Universal Reformation*, the *Fama*, and the *Confessio*. The purpose of all of them was to make known the Rosicrucians and their work. In many ways, the *Chymical Wedding* fulfilled this purpose better than the others, for its method of approach was narration, not argument. That it was successful, six printed editions present some proof.

In spirit, certainly, it cannot be separated from the other Manifestoes, for it demonstrated the whole purpose of the Brotherhood and set forth its ends in very human and engaging terms. Avowedly an alchemical romance, it forestalled the critical response awakened by the others and curiously titillated the reader even if it left him with no clear-cut understanding.

In the preface to his *Remarks Upon Alchemy and the Alchemists*, E. A. Hitchcock declares himself to be "aware of the latitude of interpretation to which all symbolic writings are exposed, and that it is possible for an undisciplined imagination to make from such writings *anything* of *anything*, and indeed to make almost anything of *nothing*." Without doubt, the *Chymical Wedding* is to be classed as symbolic writing, and, therefore, "exposed" to that "latitude of interpretation" expected in such cases.

In order to open the way to a better appreciation of its purpose, and offer some assistance toward a clearer understanding of it—without extending the



matter into an impossible "latitude of interpretation"—some time has been given to a careful rereading of the piece. It is as cryptic a bit of writing as one is ever likely to come upon, a fact due in part to the very elements which made it timely and enjoyable to its first

readers. It is very much to be doubted whether its full meaning will ever be laid bare—unless, of course, its code book and enciphering method should miraculously come to light. Our purpose lies, however, in a different direction, that of making evident its effectiveness as a means of bringing the Rosicrucians and their work before thinking individuals of the early seventeenth century.

It was purportedly Christian Rosenkreutz's own account of what befell him in the year 1459. Near Easter time, as he kept his devout vigil, there appeared in his hermit's cell a wondrous winged creature (*Fama*, again), bearing a trumpet of beaten gold and "a great bundle of letters in all languages." She placed before him a Wedding Invitation. Of this event he had had foreknowledge in a dream seven years earlier. The conditions to be observed to render him an acceptable Wedding Guest; the mischances he suffered in attempting to present himself on time; and the idiosyncrasies of the event itself make up the substance of his story. Because of its allegorical nature, alchemical terminology, and religious fervor, the story is garnished with a thousand mystical and metaphysical subtleties.

A kind of *Pilgrim's Progress*—although vastly more intriguing—the *Chymical Wedding* has a timeless theme. Man's search for the truth that



will transform and redeem him may be infinitely varied without ever departing from its essential pattern. In this case, its alchemical dress made it acceptable to its own times in a way no other could. That its main character, as well, was a mysterious and magical Rosicrucian made it well-nigh irresistible. It appealed to alchemists, astrologers, mystics, Christians, skeptics and charlatans. Only dullards and dolts were left untouched.

Basically, the *Chymical Wedding* describes a process—a process by which man, by design or drift, comes out of the furnace of life's experiences a new being.

"From earliest times," Tenney L. Davis wrote in the *Annals of Medical History*, 1924, "the mind of man has grasped tangible and formulated intangible Nature by means of two opposite qualities and a third by which the opposites are mediated, reconciled and included. . . . One-two-three: Positive-negative-neutral. This is the frame upon which must be stretched whatever it is we wish to understand . . . and this is the frame upon which from time immemorial the mind of man has stretched it. It is the mode of all knowing."

It may be added that our present-day concern with rocket missiles, nuclear fission, neutrons, positrons, and p-mesons has not departed from this pattern. They are in fact merely the terms answering to our immediate needs. We find them necessary in order to grasp tangible Nature and formulate its intangible character.

In the years of the seventeenth century under consideration, recourse was had to Alchemy, Astrology, Religion, Allegory, Mysticism, and the Kabala, for they were then the means by which "the stretching" was accomplished. The proof that this was so may be had in the ease with which all these subjects agree, as well as in the facility with which the same propositions may be stated in terms currently acceptable to the twentieth century thinker—be he scientist, poet, professional, layman, Christian or otherwise.

It is simply a matter of meeting the intellectual and emotional experience of the individual. Posited at the vantage point of knowledge of the universal

principles and their operation, little effort is necessary to express the facts concerning them understandably when one knows the capacity of his auditors.

The magical aura with which the Rosicrucians were invested stemmed from the fact that they spoke with an authority which few had. The warrant for that authority lay solidly, sanely, and scientifically in a few philosophic principles capable of application in any direction.

Any point on the circumference of a circle is immediately accessible from the center. This fact remains magical to the mind that has no conception of a center and which is unaware of the oneness that characterizes the apparent diversity of things on the circumference. Today scientists are face to face with this answer but are staggered by its simplicity. Rosicrucian Mystics worked from such a foundation long before the time of Christianity; and with all the ripeness of the opportunity presented in Germany in the early seventeenth century, they still felt the necessity of an oblique presentation of their propositions.

A symbolic figure of man was presented to view and called, A Christian of the Rosy Cross. On the eve of great events, such as are always present in life, Man's consciousness is stirred to aspire to be a Wedding Guest, the Wedding being an allegorical figure for the union of the two selves of man, their fusing into a spiritually whole selfhood. The events described are those which transpire within the mind and are both baffling and exhilarating when conventional habits of thought are challenged or overpassed.

Nevertheless, there can be no withdrawal despite fears, doubts, forebodings, or rebuffs. The Christian of the Rosy Cross goes forward, exchanging his bread, salt, water, for the tokens of spiritual understanding and enlightenment. And finally, mistakes and misgivings notwithstanding, he is enrolled in the great company of those here called the Knights of the Golden Stone, and subscribes to these obligations:

1. One must ascribe his endeavors to God and Nature and to no other power.
2. One must eschew whatever hinders his progress.

3. One must render genuine service;
4. Be unconcerned with personal honor or authority;
5. And lastly, must accept the fact that all things have an end which cannot be unduly put off.

And what, one may ask, is the Golden Stone for which so much must be foresworn? It is the stone most neglected of builders—the unregenerate stone hidden in the human heart, the stone that is to be lifted up to stand as the cornerstone of character. That, as I

read it, is the message of this final Rosicrucian Manifesto.

The *Chymical Wedding* thus becomes a superb example of the ancient mystery teachers' method of enfolding Truth in a pleasant tale, like a nut within its shell. While men concern themselves with the covering, the germinating seed escapes to make sturdy growth. Thus Fama's last and most insistent blast was sent into every waiting hermit's cell with its invitation to a Wedding feast on Easter Day.



From Ancient Manuscripts

(Continued from Page 175)

born in Atlantis 22,000 years ago, educated in Lemurian colleges as an adept and master, who returned to Atlantis to become head of the Atlantean church.¹¹

The teachings of Osiris, Gautama Buddha, and Jesus the Christ, are quite similar. The ancient Naacal writings, long before there was any Sanskrit, tell of Osiris and the early beginnings of Egypt.

Churchward noted this similarity and said, "In many cases they are absolutely identical, word for word. And in the case of some sentences, I would defy anyone on earth to say which of these three great masters uttered the words. And yet, when one stops to think, it is not so remarkable, because they all preached and explained the first religion of man, as told in the Sacred Inspired Writings of Mu the Motherland."¹²

Tibetan manuscripts prove that Jesus himself studied these writings while in Tibet, and of course as an Essene he was a member of the Great White Brotherhood. Many of His teachings recorded in the Bible spring from this source.

The blank space in history is 10,000 to 4000 B.C. This was the repeopling period, after the raising of the mountains—Psalms 90:2 states "Before the

mountains were brought forth . . ."—the time of rest, while the Indo-European was regenerating his forces to pour forth again upon the plains. The Mede, the Persian, and the newer inhabitants of India, now came upon the scene. The Akkadian and the Sumerian came into the Tigris-Euphrates Valley.

The Akkadian became the Chaldean, although Chaldean referred more to a religion than a race. The Akkadian stems originally from Atlantis. Chaldeis, Master and Teacher, sent out missionaries all over the world, not ignoring America. Celtic, from Chaldean, was the language spoken, far and wide. "Ere we see the connection with Britannia; incidentally, the British Isles were an arm of Atlantis that never submerged. Druidism was world-wide. Witness the mystery wheel resembling Stonehenge on Medicine Mountain in Wyoming dating back to the 8700's B.C.

Enoch was a great teacher of that day, and a direct connection with him is traced by the British Druids, with a refounding date (May 1, 3003 B.C.) celebrated by them.

Egypt was also in the path of the onswEEP of this movement, and after 2000 B.C., and with the coming of the Hyksos, the shepherd kings, we see a



¹¹ *ibid.*, 159 ¹² *ibid.*, 159-160

new Egypt emerging with the 18th Dynasty. The Hyksos had all but wiped out the Egypt of old, but still the thread was not broken. Through it all, the sun, symbol of Upper Egypt, and the Osirian mysteries of the Delta came to be blended. The 18th Dynasty saw a clarification of the superstitions of old in a glorious new, yet ages old, religion under Akhnaton. The thread can be traced back through the Nagas to Lemuria, and was the basis of the religion of the Disk. A similarity can be seen in the Egyptian winged circle, and the same found in the Naacal tablets.

They also used the symbol of the serpent, which also formed a circle when joined mouth to tail. "It was their expression of reverence for the Creator, and to retain the memory that in their olden times the mother country used principally the symbol Naga, the serpent, to symbolize the Deity, and the Creator," claims Churchward.¹³

The Serpent, representing Cosmic Consciousness, was secondary to the sun as a symbol. The sun symbol was never used in the king's crown as that would have been a sacrilege, representing as it did the Infinite.

The basis for the Lemurian religion was *love*, as revealed by the Sacred Inspired Writings. Man's love for God and God's love for man was taught in language so simple that *all* could understand regardless of educational advancement. Churchward said that after he had studied these writings, he decided that God's greatest temple on earth is in the heart of man—"the temple

available any hour of the day or night, . . . where man can become at one with the Heavenly Father."¹⁴

As we know, Jesus spent several years in India and Tibet. At the Hemis monastery at Leh in Kashmir is a copy of an original record written in Pali which states that "when Jesus left his home country, he first went to Egypt and there for two years studied the Osirian religion. From Egypt He went to India, and in many cities, including Benares and Lahore, studied the teachings of Gautama Buddha; after this he entered a Himalayan monastery, where for twelve years He studied the Sacred Inspired Writings of Mu, the Motherland, and her Cosmic Sciences. At the end of this twelve-year period, he became a Master." In another monastery, another record states that "Jesus became the most proficient master that has ever been on earth."¹⁵

Akhnaton was truly a forerunner of Jesus, revealing as he did the earliest monotheistic belief in God, in this modern cycle for the 18th Dynasty of Egypt is *modern* compared to Atlantis and Lemuria. He re-established the belief in the power *behind* the Disk, that is, the power of God centered in the heart.

This light which used to burn on the altars of Lemuria and Atlantis, still burns in the heart of every true mystic throughout the world. This is the symbol of the *Light of the World*, the *Ishtal Maxin* of Atlantean times, that will be re-established everywhere for all mankind.

¹³ *ibid.*, 151

¹⁴ *ibid.*, 205; ¹⁵ *ibid.*, 252 and 255



ROSICRUCIAN RALLY, HAMILTON, ONTARIO

Hamilton Chapter will hold its annual rally on Saturday, June 6, at the Royal Connaught Hotel. Practical application of Rosicrucian principles will be the main theme of the interesting program. For further information, write the Rally Chairman, Clare Richards, 99 East 39th Street, Hamilton, Ontario.

**The
Rosicrucian
Digest
May
1959**



ANOTHER building has mushroomed in Rosicrucian Park to care for the Order's spreading activity. Space is one commodity always in short supply here, and when one office moves, everybody moves. The new building, situated on the corner of Randol Avenue and Chapman Street, is divided into an office wing and a recording studio. The Supreme Secretary, Cecil A. Poole, and his staff will occupy the office section. His recently vacated space is being readied for other occupants. When they move in, they will leave to others choice space to be bargained for. The coming weeks will be busy ones—and perhaps confusing since nobody will know exactly where to find anybody!

Except, of course, Frater Peter Falcone. He'll be in the new recording studio, of which he will have charge.

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Members attending a Supreme Temple convocation in late April were given the opportunity to inspect the new building. An Open House was held in the studio following the Temple ceremonies.

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A note of appreciation is due a few of our members whose particular talent adds to the beauty of this publication. Familiar to all, of course, is Soror Diana Bovée Salyer, who has executed almost all of the front and back cover illustrations over a period of many years. The constantly changing illustrations which accompany the articles in the *Rosicrucian Digest* are principally the fine workmanship of Soror Samuella Shaver, whose generous and

prolific display of talent appears in countless other Rosicrucian media. And the latest contribution to AMORC's need for new and striking illustrations is that of Soror Polly Bolian, who executed the best portion of the illustrations in the four-page Convention announcement appearing in this issue. A prominent New York artist, her clientele includes *American Weekly*, Abbot Laboratories, *Good Housekeeping*, America's foremost publishers, and whose work includes such items as the entire book of Milton Cross' *Favorite Arias from the Great Operas*.

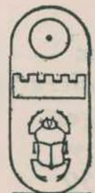
We appreciate the many kind donations of these artists to our Art department.

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Most Lodges and Chapters confine their pyramid building to the period of the autumnal equinox, but not so Abdiel Lodge of Long Beach, California. Its pyramid is being built continuously. It symbolizes the Temple-building Fund. When completed, it will contain 3311 blocks because that particular Rosicrucian year saw its beginning. Each block represents \$10 and every month the additional blocks will show the growth of the fund. Every fiftieth block will be gold. Any member wishing to be a pyramid builder may pledge himself for the number of blocks he wishes to contribute and may say at what rate he will deliver them. Unique idea, isn't it? It's working for Abdiel, why shouldn't it work for your Lodge or Chapter?

* * *

For four years, Whittier, California, Chapter of AMORC has been holding an annual Feast of the Flowers. Sometimes this has been just a dinner with a speaker or a party. Once it was a



picnic on the Chapter premises. Last year it was organized on a junior rally basis. This year it is preparing for its Fifth annual event again as a rally to be held on June 7, with Arthur C. Piepenbrink, Dean of Rose-Croix University and Grand Regional Administrator, as the speaker.

* * *

Consult your *Rosicrucian Manual* and you will discover that the first Grand Matre in the United States was Soror May Banks-Stacey. Consult your Rosicrucian Directory and you will discover a chapter named for her in South Bend, Indiana. It's an enterprising chapter, too, and its new Master, Guy O. Gibbons, seems bent on furthering its individual character. He says (via its Bulletin): "Cheerful people resist disease better than glum ones. It's the surly bird that gets the germ."

From the *Aquarian News* of Tampa, Florida, we learn that Frater and Soror Gibbons were in Florida in February to visit their daughter Nancy Ann stationed at Whiting Field. The three visited Aquarian Chapter.

And before we leave the Gibbons, there's a Mrs. Zane Gibbons, who was installed Master of Whittier (California) Chapter.

* * *

In March, Elbert Hubbard Chapter of Dayton, Ohio, announced a "White Elephant Sale"—but the fine print said, "Bring Your Own White Elephant." What, and buy it back? Anyone not having a white elephant and wanting one should contact the new Master, Soror Ada Ressler regarding any leftovers!

* * *

Our grandfathers called them "sociables"—those delightful evenings when the like-minded came together for good talk and companionship. Right neighborly events they were—and still are on occasion. It requires a common interest and genial spirit, however, to make them come off. And both these requisites were supplied by Joseph Priestley Chapter members in Leeds, England.

The night was dark and the weather wintry, but it was warm and sociable inside. Even the Master, H. Linfoot, it is understood, contributed a dramatic note: "The Cremation of Dan McCree."

(We always thought it was the shooting of someone else, but no matter.) A musical game was played, charming old Viennese lyrics were sung by Soror S. M. Harrison, accompanied by her mother, and Frater Martland and Cotnam did a duet of "Drink to Me Only" (which one did the drinking and which used the eyes not disclosed). And there were refreshments—no TV snacks while adult Westerners ricocheted across the screen. It must have been an entertaining evening—and it's heartening to think of its being duplicated around the world when Rosicrucians get together.

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Soror Paula Doweling, Director of the Long Beach Sunshine Circle, spent some months last year in Europe. She met many officers and members of lodges there. On Easter Sunday, she shared the highlights of her trip with members of the Hermes Sunshine Circle at its Easter "Open House."

* * *

Several Chapter Bulletins in the Southern California area have noted with genuine regret the move of Frater Albert Moore to Sacramento. Business reasons were responsible. Seeing the move as one of greater opportunity for increased service, the Imperator has made Frater Moore Grand Councilor for the whole of California.

* * *

At the Oakland Lodge Homecoming Day, April 19, a full and entertaining program was highlighted by the Imperator's visit and lecture. This event continues to bring more and more members "home" to Oakland one day a year anyway.

* * *

Among the recent Rama Ramblings of the Buffalo Chapter Bulletin was the note that Soror Celeste Maciejewski left for a sixteen-day tour of France, Italy, and Switzerland. We trust she found time to visit the lodges and chapters in the areas covered.

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Time again to mention this year's International Salon of photography—the fifth—held by the Light and Shadow Club of San Jose. The yearly exhibit in the Gallery of the Museum grows both in size and interest. As was the case last year, the slides were shown in

Francis Bacon Auditorium on four successive Sunday afternoons.

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Some years ago, Frater Johan Franco conceived the idea of an opera about Francis Bacon, based on the secret history of his times. In 1947, he finished one aria—*The Virgin Queen's Dream Monologue*—drawn from the story as given in Dr. Orville Owen's *Word Cipher*. Free in form and dramatic in character, this aria depicts poignantly an incident of the tragedy. It was first performed in 1953 for the Composer's Forum at the University of Alabama, and has now been made available to a larger public by Composer's Recordings, Inc., 2121 Broadway, New York City. The performance is by The Rotterdam Philharmonic Orchestra under the baton of Eduard Flipse, with Paula Lenchner, soprano, as soloist.

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An everyday thing like a birthday can be metamorphosed into something very worth-while and significant by a card—especially if it's from the Imperator and carries the Hermetic rose cross emblem. I get one every year and so do you. And what a difference it makes. Did you know that Dr. H. Spencer Lewis many years ago was responsible for this added bit of thoughtfulness?

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A newspaper headline ran something like this: "Handicapped Have \$100,000 Dream, Only Ramshackle Reality." The

story was about the Self-Aid Workshop of Pico Rivera, California, whose need for new quarters loomed suddenly when its present building was condemned. Thirty-five individuals, variously handicapped, now usefully employed and lifting themselves miraculously by their own bootstraps were faced with a monumental challenge. So was William Schenk, recipient of an AMORC Humanist Award and the director of this five-year-old concern which has some equipment and is filling several contracts—as well as giving thirty-five individuals the satisfaction of being needed.

"This workshop has done so much for me—more than I can ever repay," says amputee Mrs. Katherine Berry, who is variously useful. "It is so wonderful to be needed." Only the place to carry on is now lacking and that's a part of the \$100,000 dream. If you want to further it, write Mr. William Schenk, Director, 10159 Garvey Avenue, Pico Rivera, California.

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St. Paul's words might apply: "Behold I show you a mystery." It is Gertie—we don't know whether we belong to her or she to us. She's on the staff at Rosicrucian Park, but not on the payroll. She has an office, but not where you'd expect to find it. She must be Gertie Something but not Gertie Anything we know. In fact, we don't know anything except that Soror Irene Allen of Extension feeds her and that she's a Maltese Persian.

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ARE YOU EVER CALLED UPON TO SPEAK?

When the Master of Ceremonies of a club or at a banquet says, "We will now hear from," and mentions your name, are you ready? Can you give a short, forceful address, or do you fumble for adequate thoughts? If this is your problem, or if you would like some additional material, why not order the "24-Minute Addresses." Each is on a different subject. They are suited for various occasions. Concise and well-expressed, they will be enjoyed whether read to your listeners or delivered from memory. Available for only \$1.00 (7/3 sterling), postpaid. Send your order and remittance to the ROSICRUCIAN SUPPLY BUREAU, SAN JOSE, CALIFORNIA.



Who Was Gustav Meyrink?

By DR. WILLIAM R. VAN BUSKIRK

“‘DON’T have anything to do with him—he deals in black magic!’ whispered my dinner companion. The man she thus described had been watching me from the other end of the table and finally asked me to pass the salt. I pointed out that a salt shaker stood at his elbow. But after that he never left me alone until we were married.”

The speaker was Mena Meyrink, the widow of the former Grand Master of the Rosicrucians in Germany, Gustav Meyrink. The love she felt for him still shone in her eyes and was expressed in the way she had surrounded herself with his books and belongings. The furniture was the same he had used when he wrote the *Der Golem*, the best selling novel of its time in Germany. The chair I sat in was the one in which he had died one bleak December morning in 1932.

Now, some twenty years later, I had begun the task of piecing his life together, sorting legend from fact, to form what I hoped would be a complete picture of the man. I was fortunate in that his grandson, Gustav Boehler, was a close friend of mine. We were introduced at his grandmother’s quaint little house in Percha near Starnberg. As I sat in the room filled with statues of the Buddha, paintings, photographs, and shelves full of Meyrink’s writings, I realized how much I would never know; could only guess. A man of the spiritual breadth and depth of Gustav Meyrink cannot be encompassed with mere words, nor can his real value be measured by what the world calls *reputation*.

His birth certificate shows that he was born January 19, 1868, in Vienna; the illegitimate son of the prominent actress Maria Meyer. He was given the name Gustav Meyer although his



father, Karl Freiherr von Varnbüler von und zu Hemmingen, acknowledged him as his son. This remained his legal name until the King of Bavaria granted him permission to assume his pen name. He saw little of his mother during his childhood and was brought up in the homes of relatives and friends

in Hamburg and Prague. He went to business school in Prague and was expected to become a banker, a profession he hated. He was a good athlete, and such an accomplished oarsman that he won the championship of Austria-Hungary in the “Skiff” class at Frankfurt.

When he was twenty-one he, together with a friend, founded a banking investment house. At the same time he began to live in a high, wide, and handsome manner that shocked the conservative citizens of Prague. He loved to shock them. Stories about him include elegantly conducted fencing matches at the *Herrenklub* at three o’clock in the morning, and his riding about downtown Prague in broad daylight in a carriage full of chansonettes trailing colored balloons.

His popularity made him a desired guest at many exclusive parties both in Bohemia and Germany. But the futility and basic unhappiness of his life drove him to the brink of suicide. At the age of twenty-three he stood in his room with a loaded revolver at his temple, about to pull the trigger. Suddenly there was a rustling behind him and as he turned he saw that something had been slipped under his door. It proved to be a pamphlet entitled, *Concerning Life after Death*. With trembling hands he lit a candle and began to read. It explained and described the experiences of the great researchers in this area: William Crookes, Prof. Zöll-

ner, and Fechner. He put the revolver away forever.

Working Through Confusion

For the next two years Meyer, as he was still called at that time, pursued the study of spiritualistic phenomena. He came into contact with almost every medium in Central Europe and attended seances at least three times a week. He bought and read scores of books on the subject. But his search was filled with many disillusionments since the mediums often turned out to be consciously or unconsciously frauds. He spent much time exposing them, yet hoping that he might find just one that was genuine.

At one seance he clipped off a sample of so-called "ectoplasm" with his snuff box and had it chemically analyzed. His disappointments only sharpened his hunger for wonders. He began to study the Indian mystics and practiced Yoga for the first time in the Theosophical Society Easter School under Annie Besant's guidance. He joined many groups: the Theosophists, the *Orden der Illuminaten*, the *Prager Loge zum blauen Stern*, and the Royal Order of the Sat B'hai. Sometime during the 1890's he became a Rosicrucian.

His interest in joining so many orders of seekers was not superficial; he was urgently looking for answers to human existence that he could not find in the institutionalized religions of modern Europe. While he fell away more and more from the other societies, he eventually rose to the rank of *Grossmeister* or Grand Master of the Rosicrucians in Germany.

The date of his meeting with Philomena Bernt Meyrink in 1896 marked a new course of events in his life. For the next six years his destiny began to move swiftly and a series of catastrophes befell him that were to change the young and affluent banker Meyer into the satirist Meyrink. His elegant display and frivolous life had already aroused the enmity of Prague society. They were waiting for a chance to avenge themselves. Bad business judgment added to his financial troubles. His first marriage was falling apart. But worst of all his health failed him. A sudden attack of a still undetermined

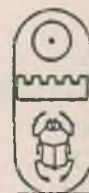
illness paralyzed him so that he could propel himself only by means of two canes and with the greatest physical pain. By 1901 he was crippled, surrounded by enemies and on the verge of financial ruin. But worse was to follow.

A clash with the Prague Officer Corps began when a young doctor named Bauer started malicious rumors about Meyrink who felt obligated to challenge the rumor-monger to a duel. Since the challenger was known to be an excellent swordsman, Bauer hid behind an arbitrary ruling of the Officer Corps; the bastard son of an actress had no right to satisfaction on the field of honor. The case raged back and forth until the officers decided that in order to save their name from the charge of cowardice, the obstreperous young banker would have to be removed.

With the help of the police commissioner, Meyrink was arrested on suspicion of fraud in his business dealings. He was imprisoned for two and a half months under investigatory arrest, as was possible in a country where there was no writ of habeas corpus. The newspapers rose against him, charging that he cheated his clients, kept false books at the bank, conducted his business by means of spiritualism, and that he claimed to be the son of the King of Bavaria.

The examination of the bank's affairs showed no irregularities, and after questioning over one hundred witnesses, the authorities released him. But his enemies had accomplished what they had hoped for; they had ruined him.

Before his arrest, he had, at the urging of a writer friend, written and published in *Simplizissimus* (the great German satirical political journal of the day) his first story: "Der heisse Soldat" ("The Hot Soldier"). His stories aroused comment and controversy at once. No one who read them could remain neutral. Under the name Meyrink, he lashed out at his enemies: the Philistines of Prague, the military, and those who placed their faith in science while excluding the spiritual nature of man. Brahmins and fakirs peopled his sketches along with fantastic adventurers in the occult. Some of the stories arouse horror in the reader; others, a mocking smile.



For a while he edited a journal in Vienna, but in 1905 he went to Munich to become a staff writer for *Simplizissimus*. In the same year he was divorced from his first wife and was at last free to marry Mena Bernt. They traveled to Dover, England, for the wedding and then to Montreux, Switzerland, for their honeymoon. There they remained for a year, while he sent his literary contributions to Munich. Sibylle, their first child, was born in Montreux before he finally went back to Bavaria to stay. Their son, Harro, was born in Munich in 1908.

Although he had turned his back on Prague, he could never forget the old city with its legends and the strange atmosphere born of a mixture of German and Slavic peoples. Particularly the Ghetto in the old section of Prague, *die Altstadt*, fascinated him. There was the story of Rabbi Loew who hundreds of years ago created a man of clay and brought to him *life* to do the chores around the synagogue, but the creature had to be destroyed when he ran amuck.

This creature was called the Golem about whom Meyrink began to write his masterpiece. He worked for seven years, discarding the finished work as many as six times only to begin again. At last, through the help of Max Brod and others who appeared unsummoned, often from distant places, the novel was completed. Published by Kurt Wolff Verlag just before Christmas 1915, it was the best seller of the season and was translated into English, Russian, Polish, Czech, French, and Italian.

With the money earned he built a house on Lake Starnberg which he named "Das Haus zur letzten Laterne" after the other worldly house in the "Golem." Today, only two stone portals survive to remind one that at one time a house stood there.

In the security of these surroundings he entered a new phase in which he devoted his time to writing novels with a supernatural theme. But the memory of his earlier attacks on the follies of this world was not forgotten during the war years. His works were banned in Austria because of certain unpatriotic utterances. His house was stoned by "patriots" while a literary war raged

between the forerunners of the Nazis and Meyrink's defenders. Among those who came to his defense were the composer Weingartner, the authors Heinrich Mann and Frank Wedekind, and the imperial ambassador Graf von Bernstorff. Hermann Hesse also wrote an article in his defense.

Shortly thereafter Germany was defeated and soon people had other things to think about.

The Final Trials

The great mystical novels of his second period did not find as many readers as had the biting satire. Political unrest, unemployment, hunger, and material need occupied the minds of men. They were looking for a material solution to a basically spiritual problem since the immediate effects were physical wretchedness.

There are some who will see in the falling off of material success a failing of the artist, but those who take the trouble to read the novels will see a maturing of the man in a wisdom that was above mere smartness or wily appeal to prevailing taste.

Meyrink was forced to sell his lakeside house and move to smaller quarters. His daughter had married the son of the art dealer Böhler, and plans were made for his son Harro to take a position as an engineer. Harro, like his father, was an enthusiastic sportsman. One day a tragic skiing accident crippled him for such a long period that in despair he took his own life.

The novel which Meyrink was working on at that time was to remain a fragment. The work done shows that in every way it would have been his greatest feat in its imagination and scope. Never fully recovered from his first serious illness, he began a hopeless battle with uremia. The man who had attributed his own troubles to a "clinging to life" prepared to die as he had lived—with all his senses alerted to the experience. To the end he refused narcotics to relieve the fearful agony of his ordeal.

On the morning of December 4, 1932, he went into his living room, seated himself cross-legged and bared to the waist in an armchair turned to face the rising sun. Fully conscious he met the

final experience of physical man. Bathed in perspiration he uttered his last words. Perhaps the drops on his brow or the agony of the moment reminded him of the death of Christ, for he said, "Ich muss doch den Kreuzweg gehen." (I must go the way of the cross.)

On December 7, he was buried beside his son Harro in the cemetery in Starnberg. On the gravestone is the inscription VIVO—I live! He had told his wife that if it were possible for him to

communicate with her after his death, he would do so. As she tells it, "I have waited over the years for some sign, however small, and there has been nothing. But there is something that happened after my husband died. For three days I thought that I could not bear the grief of his death. Then, on the third day a great peace and happiness came over me that has never left. I can't describe the cheerfulness and optimism that filled my heart. I believe this was his gift to me from whatever is beyond."



Mind Constitutes Home

By JOHN BAULK, of South Africa



THE mind is not something that is within me, but I within it. That portion of me that stands within the hall of the mind, and surveys it from within, is able to see the sum total of what I am. All that is embraced by me is part of the furnishing and color of it.

If, then, I would welcome friends within this hall, surely I must first clean and furnish it with all that is beauty. As I unfold in beauty by thought, word, and action, so too will the hall grow in size and grandeur, just as will the aura and the color thereof. In time it will become a hall of many halls, a replica of "my Father's House of many mansions."

If then my mind is but a garret, what have I to offer friends? Is not a garret too small to house many? Could I invite beauty into such a place, and could it remain and be happy?

When a man takes to himself a wife, does he not first build her a house and furnish it within, and do not some build and furnish better than others? Will

not the bride be happier in such circumstances? So too with the mind—even the unclean will be inspired by beauty, and even if you cannot allow him to enter, he will see the lights from without. In time he will want to wash himself, so that he may be clean enough to enter—another friend, another love.

Unruly thoughts within the mind will be as destructive as unruly children within a house—as they scribble upon the walls and destroy the furnishings, so will unruly thoughts destroy the harmony and beauty of the mind. As children, so must thoughts be disciplined, and trained to harmonize with the environment in which they dwell.

Can I leave this place which is the mind? No, no more than I can step out of my aura. It is my home, the place where I shall always dwell—my heaven, my hell, a place of beauty, or of sordid ugliness. I am the sole attendant, and its splendor or ugliness depends entirely upon myself. My mind is as spacious as the heavens or it is a prison—a place of solitude or a place of many friends. It all depends upon me.



WORLD-WIDE DIRECTORY

(Listing is quarterly—February, May, August, November.)

LODGES, CHAPTERS, AND PRONAOS OF THE A.M.O.B.C. CHARTERED IN THE UNITED STATES
International Jurisdiction of North, Central, and South America, British Commonwealth and Empire,
France, Switzerland, Sweden, and Africa.

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Anchorage: Aurora Borealis Chapter, 610 - 6th Ave. Mrs. Harold F. Wakefield, Master, 210 24th Pl., Spenard.

ARIZONA

Phoenix: Phoenix Chapter, 1738 W. Van Buren St. Neva H. Shrout, Master, 917 W. Willetta St.

Tucson: Dr. Charles L. Tomlin Chapter, 135 S. 6th Ave. Mrs. C. E. MacConnel, 3418 E. Blacklidge.

CALIFORNIA

Bakersfield: Bakersfield Pronaos. Elvera Y. Watts, Master, 2133 Roland St.

Barstow: Barstow Pronaos. Esther Clark, Master, 24143 Chaparral St., Desert Lake, Boron.

Belmont: Peninsula Chapter, Lind Hall, Masonic Way. Edith G. Doane, Master, 46 Fair Oaks Lane, Atherton.

Desert Hot Springs: Desert Pronaos. Grady R. Thomas, Master, P.O. Box 513, Joshua Tree.

Fresno: Jacob Boehme Chapter, Ponderosa Masonic Temple, 11 San Pablo Ave. Ezra K. Lynch, Master, 4022 Brentwood.

Lancaster: Lancaster Pronaos. Johnie Bell Cline, Master, 45444 N. 17th St. W.

Long Beach: Abdiel Lodge, 2455 Atlantic Ave. Donald D. Lang, Master, 10061 Aldgate Ave., Garden Grove.

Los Angeles: Hermes Lodge, 148 N. Gramercy Pl., Tel. HOLLYWOOD 5-1230. R. E. Hess, Master, 3148 Laclede Ave.

Oakland: Oakland Lodge, 263 - 12th St. William L. Watson, Master, 885 Bates Ave., El Cerrito.

Oxnard: Oxnard Pronaos. Richard Everett, Master, Rt. 4, Box 536, Ojai.

Pasadena: Akhnaton Lodge, 20 N. Raymond Ave. Ettore Da Fano, Master, 390 Northcliff Rd.

Pomona: Pomona Chapter, Knights of Pythias Hall, 239 E. Holt Ave. Albert P. Schiffman, Master, 1333 S. Halinor Ave., West Covina.

Redding: Redding Pronaos. W. O. Ashmun, Master, P.O. Box 673, Central Valley.

Sacramento: Clement B. Le Brun Chapter, I.O.O.F. Bldg. Mrs. Clyde W. Boyles, Master, 741 - 36th St.

San Diego: San Diego Chapter, 4567 - 30th St. Thomas B. Harris, Master, 2430 Third Ave.

San Francisco: Francis Bacon Lodge, 1957 Chestnut St., Tel. WEST 1-4778. Clarence H. Adams, Master, 723 Rutland Ave.

Santa Barbara: Santa Barbara Pronaos. A. Ethel Dowsett, Master, 1933 San Andres St.

Santa Cruz: Santa Cruz Pronaos. Paul J. Veatch, Master, 115 Trinity St.

Santa Rosa: Santa Rosa Pronaos. Edna W. Ward, Master, 3740 Barnes Rd.

Stockton: Stockton Chapter, 230 E. Fremont St. C. W. Copeland, Master, 640 Sargent St.

Vallejo: Vallejo Pronaos. Ralph O. Bykerk, Master, 3108 Hermosa Dr., Napa.

Van Nuys: Van Nuys Chapter, 14312 Friar St. Robert J. Hoye, Master, 12724 De Garmo Ave., San Fernando.

Whittier: Whittier Chapter, 1333 E. 2nd St. Mrs. Zane Gibbons, Master, 7203 Halray Ave.

COLORADO

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CONNECTICUT

Bridgeport: Bridgeport Pronaos. Donald L. McCausland, Master, 14 Cedric Ave., Derby, Conn.

Hartford: Hartford Pronaos. June K. Kitson, Master, 86 Theodore St., Newington 11.

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Thomas Jefferson Chapter, 4420 Conn. Ave., N.W. Adele Lois Beck, Master, 1763 Columbia Rd., N.W., Apt. 33.

FLORIDA

Fort Lauderdale: Fort Lauderdale Chapter, 401 S.E. 21st St. Eugenie Francis Findlay, Master, 2401 Bimini Lane.

Miami: Miami Chapter, 3201 N.W. 30th St. Theodore T. Paneque, Master, 620 N.W. 191st St., North Miami.

Orlando: Orlando Pronaos. Rufus J. Eastman, Master, Rt. 4, Box 408.

St. Petersburg: St. Petersburg Chapter, Toffenetti Hotel, 2nd St. & 1st Ave. N. Austin M. Huff, Sr., Master, P.O. Box 6062.

Tampa: Aquarian Chapter, 105½ Zack St. Marion T. Sanders, Master, 3120 Downing St., Clearwater.

HAWAII

Honolulu: Honolulu Pronaos. Eva M. Haywood, Master, 2551 Waolani Ave.

IDAHO

Boise: Boise Pronaos. Ida H. Roberts, Master, Rt. 1, Eagle.

ILLINOIS

Chicago: Nefertiti Lodge, 2539 N. Kedzie Ave., Tel. EVERGLADE 4-8627. Joseph A. Delgado, Master, 341 N. Parkside.

Springfield: Springfield Pronaos. Lorne Lockwood, Master, Rt. 3, Taylorville.

INDIANA

Evansville: Evansville Pronaos. Allen Raymond Nevius, Master, 501 Monroe Ave.

Fort Wayne: Fort Wayne Pronaos. Donna B. Ray, Master, 1835 Wheeler St.

Gary: Gary Pronaos. Rafael Cadena, Master, P.O. Box 538.

Indianapolis: Indianapolis Chapter, I.O.O.F. Bldg., 5 N. Hamilton Ave. Bertha Wetzel, Master, 7050 S. Meridian St.

South Bend: May Banks-Stacey Chapter, 519 S. St. Joseph St. Guy O. Gibbons, Master, Rt. 2, Box 349, Edwardsburg, Mich.

IOWA

Davenport: Davenport Pronaos. John R. Gerdes, Master, Rt. 5, Box 170.

KANSAS

Wichita: Wichita Pronaos. Zelda Maxwell, Master, West Side Station, Box 2461.

MARYLAND

Baltimore: John O'Donnell Lodge, 225 W. Saratoga St. Frank M. Babula, Master, 5912 Winthrop Ave.

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Boston: Johannes Kelpius Lodge, Room 306, Gainsborough Bldg., 295 Huntington Ave. William B. Sullivan, Master, 389 Woburn St., Lexington.

Springfield: Springfield Pronaos. Mrs. Lesley Teren, Master, 17 Woodside Terrace.

(Directory Continued on Next Page)

MICHIGAN

Detroit:* Thebes Lodge, 616 W. Hancock Ave. James W. Padden, Master, 15423 Minock.
Flint: Moria El Chapter, 1433 Mable Ave. Carl Stahl, Master, 5987 Two Mile Rd., Bay City.
Grand Rapids: Grand Rapids Pronaos. E. L. Klaiber, Master, 555 Rosewood Ave., S.E.
Lansing: Leonardo da Vinci Chapter, 603 S. Washington. Milo D. Cook, Master, 809 Vance St.

MINNESOTA

Minneapolis: Essene Chapter, 89 S. 10th St. Clair B. Marshall, Master, Rt. 2, Lakeville.

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Kansas City: Kansas City Chapter, 3827 Main St. Mrs. Karl R. Hille, Master, 7205 E. 107th St. Terrace.
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Montevideo:* Titirel Lodge, Casilla de Correo 2414 Zona 3. Hugo Antelo, Master, P.O. Box 2414.

VENEZUELA

Barquisimeto:* Barquisimeto Lodge, Ave. 20 No. 481. Pedro R. Milan S., Master, Apartado Postal 64.

Caracas:* Alden Lodge, Calle Norte 11. Sergio Mitchell Mendes, Master, Apartado Postal 1605.

El Tigre: El Tigre Pronaos. Ventura de Jesus Rojas, Master, Hospital San Tome, Apartado 45, Barcelona, Anzoategui.

Maiquetia: Maiquetia Pronaos. Luis Rodriguez Lea, Master, a/c Pronaos Maiquetia, Apartado 20, La Guaira.

Maracaibo: Cenit Chapter, Calle Belloso 9-B, 27, Jesus Ma. Almarza, Master, Apartado Postal 52.

Maracay: Maracay Pronaos. Facundo P. Gomez, Master, Calle Gualcaipuco No. 4, La Barraca.

Maturin: Maturin Pronaos. Olga de Estevez, Master, Calle Bombana Norte 3, Apartado 3114.

Puerto Cabello: Puerto Cabello Chapter, Lots 5, No. 126, Urb. Valle Seco, Cornelio Silvera M., Master, Apartado Postal 172.

San Felix, Bolivar: Luz De Guyana Pronaos. S. Kudasiewicz, Master, Calle Chipia Ave. 13.

Valencia: Armonia Chapter, Calle Rondon No. 98-45. Juan Lucindo Tavares, Master, Calle Ibarra 21, Guacara.

(*Initiations are performed.)

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Armando Font De La Jara, F. R. C., Deputy Grand Master

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